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SIMPLIFIED GRAMMAR

OF

MODERN GREEK.

BY

E. M. GELDART, M.A.

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OF

SIMPLIFIED GRAMMARS

OF THE PRINCIPAL

ASIATIC AND EUROPEAN LANGUAGES.

EDITED BY

REINHOLD ROST, LL.D., PH.D.

V.

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BY E. M. GELDART, M.A.

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INTRODUCTION.

THE Modern Greek language is the direct descendant of the language of the Byzantine or Eastern Roman Empire (whence its name Romaic), as this was immediately developed from the Alexandrine Greek, or "common dialect," resulting from a blending and merging of all the various Greek dialects when the ascendency of the Macedonian king and conqueror, Alexander the Great, united the various tribes of Greece, and spread their language as the medium of intercommunication among the subjugated populations of his enormous empire. Although the political supremacy of Greece, even in its comparatively bastard Macedonian and Byzantine forms, in which, however, alone it can ever be said to have existed as a united and powerful nationality, has long been a thing of the past, the inherent vitality, and vigour, and self-recreating power of the Greek language have never waned, and in the present day Greek performs much the same office, as the language of the most thriving commercial race in the East, that it did in the days of Alexander's successors. The subjects of free Greece—two millions and a half of souls—are but a fraction of the Greek-speaking population of the East. In the days of Mezzofanti, at the beginning of this century, Greek was still

commonly spoken among the remnants of the ancient Greek colonies on the coast of Calabria, part of the old *Magna Græcia* in Italy; and even in Sardinia, it is said, there are still Greek-speaking colonies. But however this may be, *Magna Græcia*, "Great Greece," is still outside the limits of "Little" or "Free Greece." In Bulgaria, in Albania (the ancient Macedonia and Epirus), in Thessaly (which was part of Ancient Greece), in all the islands east of Greece in the Mediterranean Sea, on the coasts as well as far inland in Asia Minor and in Egypt, in many parts of Palestine and Syria, indeed throughout the dominions of Turkey, Greek is the one language which is almost everywhere spoken and understood. A person with a competent knowledge of Modern Greek may travel nearly anywhere in the East without invoking the aid of that most terrible institution of modern tourism, the dragoman, who, by the way, is generally a Greek. This alone is a fact which has only to become duly known and appreciated in order to secure for Greek a foremost place among the modern languages which the ubiquitous English traveller is, or ought to be, anxious to acquire.

But it has another, and, if possible, a still stronger recommendation to our notice. Ten years ago I stated in my book "The Modern Greek Language in its relation to Ancient Greek" (published by the Clarendon Press, Oxford, in 1870), that "Modern Greek is nothing but Ancient Greek made easy." Constant study and converse with Greeks since that period have but served to confirm me in the opinion that that statement is literally correct. But if so, what follows? Why, that the study of Modern Greek is the true key to the mastery of the

classical idiom. This view has been directly or indirectly advocated by some of the foremost educationalists in England. The late John Stuart Mill, in his Rectorial address to the students of the University of St. Andrew's, referring to the growing discontent that so much valuable time was wasted at our schools and universities in learning, or too often not learning, Latin and Greek—time which might otherwise be saved for the study of natural science and other essential branches of a liberal education—rightly vindicated the claims of the classics to a prominent place in higher education, not as against, but alongside of, the so-called modern subjects. Why, he pertinently asked, should not time be found for both? And he lays the fault of the dilemma, in which those are placed who in regard to these conflicting claims feel inclined to say in the words of the popular song—

> "How happy could I be with either,
> Were t'other dear charmer away!"

on the execrably bad system of teaching the classics which prevails amongst us, and which, after consuming four-fifths of the entire time at the disposal of a schoolboy in Latin and Greek, afterwards sends him out into the world not only unable for the most part to take up an easy classic, and read him for pleasure and for profit, but often imbued with a thorough disgust for classical literature. "Why," says Mill, "should not Latin and Greek be taught like any other language? Why should not a man learn the classics as he would learn his mother tongue?" Why, indeed, except perhaps for the obvious reason that it is only within the last few years that even modern languages have been taught on a

rational system, or like our "mother tongue." Still, since the days of Pestalozzi and Fröbel, among all intelligent educationalists the belief has been gaining ground, that the only true method of teaching, both morally and intellectually, is to proceed from the known to the unknown, and not from the unknown to the known; that the learner should be dealt with not as a parrot, but as a human being; that, e. g. we should begin the study of history with the reign of Queen Victoria, and not with the creation of the world; and so on with other subjects.

In accordance with these principles it is well worth consideration whether the student of Latin ought not in England to begin with French, and thence proceed to the cognate and more archaic Romance dialects, as Portuguese, Spanish, Italian, Roumanian, and so on; thence to the older Norman and Provençal, and from them through the later Latin of the period of the decline to the Latin of the Augustan era. Else, to be consistent, why begin with Sallust rather than with Oscan and Umbrian, or the Salian hymns?

But as regards Greek the problem is immensely simplified. Ancient Greek has but one modern representative, which is spoken with comparatively insignificant variations throughout Turkey, Greece, and the Levant. Whoever is thoroughly conversant with Modern Greek will find no more difficulty in reading the Greek Fathers and the New Testament, than an Englishman of the nineteenth century finds in understanding Spenser. The passage from the New Testament or Septuagint to Xenophon is incomparably easier than that from Spenser to Chaucer; and from Xenophon to Thucydides, from Thucydides to the Tragedians, from them to Herodotus,

and from Herodotus to Homer, is far more simple than would be the somewhat analogous transition in English from Chaucer to Piers Plowman, from Piers Plowman to Layamon and Ormin, from them to the Anglo-Saxon of King Alfred, and from the Saxon of King Alfred to the Gothic of Ulfilas.

Indeed, the change which has passed upon the Greek language since Homer's age is so very much slighter than that which English has undergone in the far shorter period intervening between the times of the Saxon kings and the present reign, that there are whole lines of Homer which would scarcely require the alteration of a word to convert them into idiomatic Modern Greek; for example, Il. A. 334:—

Χαίρετε, κήρυκες Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν

where only the word ἠδὲ is not good Modern Greek, although χαίρετε means now rather "good-bye" than "hail," and ἄγγελοι rather "angels" than simply "messengers." In line 362 of the same book the question τέκνον τί κλαίεις; is good Modern Greek. Far less is the difference when we come to Plato, the first words of whose Republic: κατέβην χθὲς εἰς [τὸν] Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστωνος, with the single addition of the definite article, which need not have been omitted, might be heard any day in the streets of Athens in the year 1883.

Greek, then, is essentially a living language—the language, unchanged in its main features, of Aristotle, Xenophon, and Demosthenes—and there is no reason why it should not be taught as such. It is impossible to draw any such rigid line of demarcation between Modern and Ancient Greek, as between the language of ancient

Rome and the modern Latin or Romance languages, inasmuch as Greece never suffered that complete break-up of its grammar which befell the Latin language on the dissolution of the Roman Empire. When the scholar has become thoroughly familiar with the Modern Greek declension and conjugation, which for the most part are identical with the classical forms, so far as they go, it will be an easy step to add the dual number, the archaic conjugation in -μι, the perfect tense, and the extended use of case-endings and infinitive moods, almost all of which survive, or have been revived, in isolated phrases even in Modern Greek.

Perhaps in no department of classical learning will the benefit of Modern Greek be more apparent than with regard to accentuation. The rules of prosody are learnt at Eton, Rugby, Harrow, and all our great public schools; rules which are numerous and intricate enough in all conscience, but few and simple by comparison with their exceptions. And what is the result? After seven or eight years' hard study, scarcely the most eminent of living Greek scholars unacquainted with Modern Greek is able to write from memory a single sentence in Greek without the accents being at fault. Let a man be accustomed from the first never to pronounce a single Greek word without its appropriate accent, and he will never be in doubt how to write it, or "hardly ever;" the cases where he might hesitate between a circumflex and an acute being very soon mastered when not only the ear, but the eye and ear together are exercised by writing and reading aloud with due regard to the accent.

SIMPLIFIED GRAMMAR

OF

MODERN GREEK.

The Alphabet.

§ 1. The Greek alphabet of to-day consists of the following letters, the names of which, to be pronounced as far as possible in English fashion, we have given under each character :—

Α α	Β β ϐ	Γ γ	Δ δ	Ε ε
Ah'lfah.	*Vee'tah.*	*Ghah'mah.*	*Dheh'ltah.*	*Eh'pseelon.*
Ζ ζ	Η η	Θ θ ϑ	Ι ι	Κ κ
Zee'tah.	*Ee'tah.*	*Thee'tah.*	*Eeaw'tah.*	*Kah'pah.*
Λ λ	Μ μ	Ν ν	Ξ ξ	Ο ο
Lah'mvdhah.	*Mee.*	*Nee.*	*Ksee.*	*Aw'meekron.*
Π π	Ρ ρ.	Σ σ ς	Τ τ	Υ υ
Pee.	*Raw.*	*See'ghmah.*	*Tahv.*	*Ee'pseelon.*
Φ φ	Χ χ	Ψ ψ	Ω ω	
Fee.	Khee.	*Psee.*	*Awmeh'ghah.*	

The letter ϝ (δαῦ, *vahv*), pronounced as β, is only used in ancient (pre-classical) Greek words.

§ 2. Of these letters, α, ε, η, ι, ο, υ, ω, are vowels (φωνήεντα, *fawnee'ehnda*), while the rest are consonants (σύμφωνα, *see'm-fawnah*); and two of the vowels, ι and υ, have, in certain positions, a consonantal or quasi-consonantal value.

Vowels.

§ 3. A sounds always as the English interjection *ah!* by which syllable we shall always represent it.

E is like the sound of the English interjection *eh!* but rather broader, with a slight inclination to the sound of *a* in *that*. We shall represent it by *eh*. The nearest approximation in English to the exact sound is that of *a* in *care*. Our sound *ai* or *ay* in *day*, *chaise*, &c., has an *ee* sound at the end, which must be specially avoided in pronouncing ε.

H, I, and Y are phonetically equivalent, though etymologically distinct; they all sound like *ee* in *see*, and we shall represent them accordingly.

O and Ω are also indistinguishable in sound. Originally ω was a long or double ο. At present, when either stands last in a syllable, it has a tendency to be sounded somewhat longer than when followed in the same syllable by a consonant; and this applies more or less to all the vowels. O and ω both sound like *oa* in *broad*, *o* in *lord*, or *aw* in *saw*. We shall represent them uniformly by *aw*.

Diphthongs.

§ 4. Although etymologically diphthong means "double-sound" (Greek, δίφθογγος, *dhee'fthawngawss*), most of the diphthongs at present, as already in the age of Greek grammarians of the Roman period, stand for a single vowel sound, while a few represent a vowel sound followed by that of a consonant. They are as follows:—

Αι sounded as ε in Greek, represented like that letter by *eh* in English.

Ει, Οι, Υι } all sounded as ι or η; represented by *ee*.

Ου sounds like *oo* in *mood*, and will be represented accordingly.

Αυ sounds as *ahv*, except before θ, κ, ξ, π, σ, τ, φ, χ, ψ, when it sounds as *ahf*.

Ευ sounds, under the same conditions as the foregoing, *ehv* and *ehf* respectively.

Ηυ as *eev* or *eef*, according to circumstances.

Besides the diphthongs proper, there are three so-called improper diphthongs (*δίφθογγοι καταχρηστικαί, dhee'fthawngee kahtahkhreesteekeh'*), viz. ᾳ, ῃ, ῳ, in which the letter ι (*eeaw'tah*) is simply written under the vowel in question, but not pronounced.

Consonants.

§ 5. These are divided into simple and compound.

The simple consonants are classified in two ways; first, according to the organs by which they are pronounced, as—

(*a*) Lip-letters: β, π, φ, μ.

(*b*) Tongue-letters: δ, ζ, τ, θ, ν, λ, ρ, σ.

(*c*) Gutturals: γ, κ, χ.

Secondly, according to their qualities, as—

(*a*) Liquids: λ, μ, ν, ρ.

(*b*) Sibilants: ζ, σ.

(*c*) Spirants: either (α) sharp, as φ, χ, θ, or (β) soft, as β, γ, δ.

(*d*) Hard Explodents (*tenues*): as π, κ, τ.

The true *medials* or soft explodents are only heard when π, κ, and τ are found in combination with μ and ν.

The compound or double consonants are:—

ψ, which stands for βσ, πσ, or φσ; and

ξ, which stands for γσ, κσ, or χσ.

With regard to the pronunciation of the consonants the reader should observe—

B sounds as *v* in English.

Γ sounds as a rule like German *g* in *Tag, lag*, i. e. it is the guttural spirant, just as *β* is the labial. We shall represent it by *gh*.

Before the vowels *ε*, *η*, and *ι*, or their equivalents among the diphthongs, however, *γ* has the sound of *y* in *year*; while *γγ* sounds as *ng* in the words *anger, longer, stronger, linger*, &c., never as the mere guttural *n* in *singer, ringer*, &c. This direction will be of little use to North Country people, as they constantly confound these perfectly distinct sounds. A further modification of the sound of *γ* occurs when *γγ* is followed by *ι*, *η*, *ε*, or their equivalents; in this case the sound of the last *γ* is slightly palatalized, and may be best described as halfway between *g* and *j*. We shall represent it by an upright letter, to distinguish it from the surrounding italics, or *vice versâ*; thus *ἄγγιστρον, ah'nggeestrawn*, 'a hook;' *ἀγγεῖον, ahnggee'awn*, 'a vessel.'

Δ sounds as the English *th* in *then, thither, this, that*, and all the pronouns and pronominal adverbs in which it occurs. We shall represent it by *dh*.

Ζ is the English *z*, and will be so represented.

Θ is the English *th* in *thin, thorough, thousand*, &c. We shall represent it by *th*.

Κ is the English *k*, save before the vowels *ε*, *η*, *ι*, and their equivalents, where it has a slightly palatal sound inclining to *ch* in *church*, but stopping a good way short of it, except in the Cretan and some other dialects, where it is completely transformed into the English *ch*, like the Italian *c* in similar circumstances. We shall represent this modification, as in the case of *γ*, by an upright letter in the midst of italics, as *καιρός, kehraw'ss*, 'time;' *Κύριος, kee'reeawss*, 'Mr,' 'Lord.' Besides this it is

to be noted that γκ is phonetically equivalent in all respects to γγ.

Λ is the English *l*, but before ι, η, υ, &c., it sounds almost as *ly*, i. e. *ll* in Spanish, *lh* in Portuguese. We shall represent it by an upright letter in the midst of italics, and *vice versâ*; e. g. λύσω, *lee'ssaw*, 'I may loose.'

Μ is equivalent to English *m*. It cannot stand as the last letter in a word.

Ν is like *n* in English, but subject to the same modification as λ under like conditions. This will be indicated in our transliteration in the same manner, e. g. νῦν, *neen*, 'now.'

Ξ is pronounced as English *x* in *six*, except when preceded by ν, written γ, in which case it is sounded *gz*, or like *x* in *example*; e. g. ξένος, *xeh'nawss*, 'a stranger,' 'guest;' but σφιγξίν, *sfeengzee'n*, 'to sphinxes.'

Π is sounded as *p* in English, except when preceded by μ, when it sounds as *b*; e. g. παρά, *pahrah'*, 'by,' 'than;' but ἔμπορος, *eh'mbawrawss*, 'a merchant.'

Ρ is equivalent to English *r* in *embarrass*, but is never pronounced smooth as in *hard, bar.*

Σ is always sounded sharp, as the English *s* at the beginning of a word, except when followed by μ, in which case it has the sound of *z*; e. g. σῶος, *saw'awss*, 'safe;' but Σμύρνα, *Zmee'rnah*, 'Smyrna.'

Τ sounds as the English *t*, except when preceded by ν, in which case it is pronounced as *d*; e. g. τόνος, *taw'nawss*, 'tone;' but ἔντονος, *eh'ndawnawss*, intense.

Φ is the English *f*.

Χ is sounded as the German *ch* in *Bach*, or the Scotch *ch* in *loch*, except before ε, ι, or their equivalents, when it is pronounced as German *ch* in *ich*, &c. We shall represent the first sound by *kh*, and the second by kh, or *vice versâ*; e. g. τάχα, *tah'khah*, 'perhaps;' but ταχύς *tah*khee'ss, 'swift.'

Ψ is sounded *ps*, except when preceded by *μ*, in which case it is pronounced as *bz;* e.g ψυχή, *pseekhee'*, 'soul;' but ἔμψυχος, *eh'mbzeekhawss*, 'animate.'

OTHER SIGNS.

Breathing.

§ 6. Every vowel or diphthong at the beginning of a word is marked by a sign called a breathing (πνεῦμα, *pneh'vmah*). This breathing is either smooth (ψιλή, *pseelee'*) or rough (δασεῖα, *dhahssee'ah*)—sub. προσωδία, *prawssawdhee'ah*, accentual sign. The smooth breathing is written as a comma over the vowel, the rough as an inverted comma; thus ᾠδή, *awdhee'*, 'a song;' ὁδός, *awdhaw'ss*, 'a way.' As in most of the modern languages of Southern Europe, the rough breathing is no longer heard, but only written. Its presence, however, in cultivated usage is recognized in case a consonant liable to aspiration immediately precedes; such consonants are *π*, *τ*, and *κ*. Thus ἀπὸ ὅλων, *ahpaw-aw'lawn*, becomes, by elision of the o, ἀφ' ὅλων, *ahfaw'lawn;* κατὰ ὅλον, *kahtah-aw'loo*—καθόλου, *kahthaw'loo;* οὐχ οὕτως, *ookh oo'tawss*, stands for οὐκ οὕτως.

The rough breathing is frequently, though not always, written over the *ρ* at the beginning of a word, as ῥόδον or ρόδον, *raw'-dhawn*, 'a rose.' In the case of two *ρ*'s coming together in one word, either the aspirate is omitted altogether, or the first *ρ* has the smooth, the second the rough breathing, as θάρρος or θάῤῥος, *thah'rawss*, 'courage.'

In the case of initial diphthongs the breathing is written over the second vowel; if it stands over the first, the two vowels are heard separately; e. g. αὐλός, *ahvlaw'ss*, 'a flute;' but ἄυλος, *ah'-eelawss*, 'immaterial.'

The Accents.

§ 7. With the exception of the following words:—ὁ, ἡ (*aw, ee*), 'the,' masculine and feminine nominative singular; οἱ, αἱ (*ee, eh*),

'the,' masculine and feminine nominative plural; εἰ (*ee*), 'if;' ὡς (*awss*), 'as;' οὐ, οὐκ, and οὐχ (*oo*, *ook*, *ookh*), 'not;' ἐκ and ἐξ 'out of'—all words in Greek are accented.

The accents are three in kind :—

(*a*) The acute, ὀξεῖα (*awksee'ah*), which indicates that the syllable so marked has the principal stress—a stress which is given much as in English, but usually with a more distinct elevation of tone.

(*b*) The grave, βαρεῖα (*vahree'ah*), which indicates that the syllable has a more decided stress than any unaccented syllable, yet less than one which has the acute accent.

(*c*) The circumflex, περισπωμένη (*pehreespawmeh'nee*), in practice no longer distinguishable from the acute, though in theory and origin it is compounded of the acute and the grave. It was held by the ancient Greek grammarians that every unaccented syllable had in reality the grave accent; consequently a word like ἀγαπάει (*ahghahpah'ee*), 'he loves,' might be regarded as if written ἀγὰπάεὶ. When ἀγαπάεὶ was contracted to ἀγαπᾷ, the accents ´ ` were supposed to coalesce, and form a kind of musical wave or transition from a higher to a lower key. Hence arose the circumflex, first written ^, and afterwards in cursive manuscript rounded into ˆ or ˜. It may be assumed that so long as the ι *subscriptum* was heard in ἀγαπᾷ, so long would the grave accent be heard; and then, when this was no longer audible, only the acute would be so.

The acute accent may stand over either of the two last syllables but one in a word, or on the last syllable when it comes at the end of a sentence or clause; or over a monosyllable interrogative, as τίς, τί.

The grave accent can only stand over the last syllable of a word, or over monosyllables, as τὸ μικρὸν πτηνὸν ᾄδει, 'the little bird sings.' At the end of a clause or sentence the grave becomes acute, as ᾄδει τὸ μικρὸν πτηνόν, or ᾄδει τὸ πτηνὸν τὸ μικρόν. In writing, the acute is frequently used throughout in place of the grave.

The circumflex accent from the nature of the case cannot stand farther back than the last syllable but one; otherwise we should have to assume before contraction the existence of an acute accent on the last syllable but three, which is inadmissible: thus such a form as ἥμεθα would presuppose ἔεμεθα, which is impossible. In the case of an accented diphthong, the accent like the breathing goes with the last vowel, and in case of an initial diphthong is written, if a grave or acute, *after*, if a circumflex, *over* the breathing; as αὗτη, αἷμα, οἳ, οἶνος, ποῦ, παῖ, αὐταί. The relative position of the accent and breathing is the same in the case of the simple vowel, as ἂν, ἦν, ἣν, ἧς. In the case of initial capital vowels the accent and the breathing are written before the vowel, as Ἄθῆναι, Ἅδης, Ὦ; but when a whole word or sentence is printed, both accents and breathings are usually omitted.

Stops.

§ 8. These are the comma, κόμμα (*kaw'mah*) or ὑποστιγμή (*eepawsteeghmee'*), as in English.

Full stop, τελεία (*tehlee'ah*), as in English.

Semicolon, ἡμίκωλον (*eemee'kawlawn*), which serves the purposes both of the colon and semicolon in English; it is also called ἄνω στιγμὴ (*ah'naw steeghmee'*) or μέση στιγμὴ (*meh'ssee steeghmee'*), and consists of a dot placed at the top of the line, as ἡ ἐκδίκησις εἶναι γλυκεῖα· ἐν τούτοις ἡ συγχώρησις εἶναι γλυκυτέρα (*ee ehkdhee'keesseess ee'neh glukee'ah; ehndoo'teess ee seengkhaw'reesseess ee'neh ghleekeeteh'rah*), 'Revenge is sweet; notwithstanding, forgiveness is sweeter.'

The sign of interrogation is the English semicolon, e. g. τίς; 'who?'

Other Signs.

The apostrophe, ἡ ἀπόστροφος (*ee ahpaw'strawfawss*), does not differ in form or use from our own, as ὑπ' ἐμοῦ (*eep' ehmoo'*) for ὑπὸ ἐμοῦ (*eepaw-ehmoo'*) 'by me.'

§ 9. The coronis, ἡ κορωνίς (*ee kawrawnee'ss*), is really the smooth breathing written over a vowel which is no longer initial, simply because two words have coalesced into one, e. g. τοὐλάχιστον (*toolah'*kh*eestawn*) for τὸ. ἐλάχιστον (*taw-ehlah'*kh*eestawn*), 'at least.'

The diæresis, or as it is more usually called, τὸ διαλυτικὸν (*taw-dheeahleeteekaw'n*), is sometimes used to distinguish two vowels separately pronounced from a diphthong, as καϋμένος (*kah-eemeh'nawss*), 'poor,' from καυμένος (*kahvmeh'nawss*), 'burnt.'

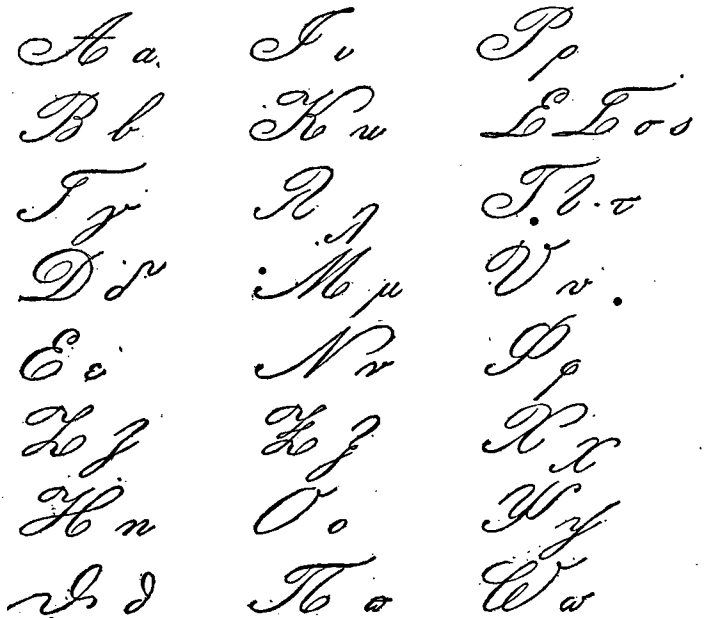
This sign is indispensable where the syllable has neither accent nor breathing, otherwise these are sufficient to prevent confusion, as we have seen above. It is, however, generally written even where superfluous.

The diastole or hypodiastole, διαστολὴ (*dheeahstawlee'*) or ὑποδιαστολὴ (*eepawdheeahstawlee'*), is simply a comma used not to indicate an appreciable pause, but to distinguish the relative pronoun ὅ,τι (*aw'-tee*) from the conjunction ὅτι (*aw'tee*).

N.B. The marking of every accent, and the fact that every syllable of which the sound has once been learnt, is always pronounced with uniform identity and distinctness wherever it may occur, renders the acquirement of a correct pronunciation of the language by the foreigner easier than that of any other European tongue.

We conclude this introductory chapter by a sample of the Greek alphabet as written, with a sentence in cursive characters, which will be found on the following page.

MODERN GREEK AS WRITTEN.



Ὁ Θεὸς ἔδειξε τὸν πόνον τῆς ἁμαρτίας ὡς ἐφαμμογόνημα τῆς ἐν τῇ ἁμαρτίᾳ παραφροσύνης. Διὰ τοῦτο ὁ ἄνθρωπος ὤφειλεν εἶναι ἐχέφρων καὶ τὸν ἐαυτόν μεταξὺ τοῦ καλοῦ καὶ τοῦ κακοῦ, ἁμαρτάνων, αἰσθανόμενος νῦν-βάζει ἑαυτὸν εἰς τὸν πόνον.

Table of the Regular Changes which the Sounds of Words undergo in passing from one Language to another of the Aryan Family of Speech.

Primitive Indo-Germanic ideally restored.	Sanscrit.	Zend.	Greek.	Italian.	Teutonic.		Sclavonian.	Lithuanian.	Albanian.
					Gothic.	Old High German.			
a	a	a e o	ă ε o	a e o	a i u ai au	a i u eo	a e o ŭ	a e i o u	a e o ë[8]
â	â	â	ā η ω	à é ô	ê ĉ	â ô uo	a o	a o ė[6]	ā ô
i	i	i	ĭ	i	i ai	i e	i ĭ	i	i
î	î	î	ī	i	ei	î	i	y	ī
u	u	u	ŭ	u	u au	u o	u o y ŭ	u	u [9]
û	û	û	ū	u	u?	ū	u y	u	ū
ai	ė	aê	αι ει οι	ai ê oi ae oe	ai	ei	ĕ[5] oj	ë ei	
âi	âi	âi	ᾳ η ῳ	î û			aj	ai	
au	ô	ao éu	αυ ευ ου	au o u	au iu	ou ô iu io	u ov	ŭ[7]	
âu	âu	âu	ᾱυ ηυ	au			av	au	āu
k	k kh k′ ç[1]	k kh c[2] ç	κ	c g (Umbr. ç)	h (g)	h (g)	k č c s	k sz	k (h) k′ g (t)
g	g g′[3]	g gh j[3] zh[4] z	γ	g	k	k (ch)	g ž z	g ž[4]	g g′ k
gh	gh h	g gh j zh z	χ	h initial, g in mid.	g	g (k)	g ž z	g ž[4]	h z δ
t	t th	t th	τ	t	th (d)	d	t	t	t
d	d	d dh	δ	d	t	z sz	d	d	δ d
dh	dh	d dh	θ	{ Lat. f in. d, b mid. | Osc. & Umbr. f. }	d	t	d	d	d
p	p ph	p f	π	p	f	f v (b)	p	p	p
bh	bh	b (w)	φ	{ Lat. f. in. b mid. | Osc. & Umbr. f. }	b	b (p)	b	b	b (g) z f
ṅ	ṅ ñ	ñ ṅ	γ before gutturals	n	n	n	n	n	n n′[10]
n	n ṇ	n	ν	n	n	n	n	n	n
m	m	m	μ	m	m	m	m	m	m
r	r	r	ρ	r	r	r	r	r	r ṙ[11]
l	l	r	λ	l	l	l	l	l	l l′[10], y final
j	j	y	' initial	j	j	j	j	j	y
s	s sh	s ç sh h	σ, ' initial	s (r)	s (z)	s (r)	s ch š	s	s š g′
v	v	v	ϝ	v	v	w	v	v	v

[1] k′ = *ch* in *church*: ç = s palatal sometimes heard in the mouths of children who cannot pronounce our *sh*.

[2] c (Zend) = k′ Sanscrit, and č Slavonic, while Slav. c = German z pron. *ts*.

[3] g′ = j in English and in Zend. The Albanian k′ and g′ respectively are similar.

[4] zh, ž = sound of *s* in *pleasure*; or French j: š in Slav. and Albanian, and sz in Lithuanian = sh in English and Zend.

[5] ĕ = yea in year, and is similar to Lithuanian ë.

[6] ė long, narrow, *ay* sound inclining to ee.

[7] ŭ like oa in Soar.

[8] ë as French e in *le, de*, &c.

[9] ū French u, German ü.

[10] l′ and n′ like Spanish ll and ñ respectively: i. e. liquid.

[11] ṙ rough r.

These various transliterations might easily be made more consistent, but only at the expense of disturbing existing usage

The Accidence.

By accidence we mean the changes which words undergo in order to show their relation to other words in a sentence.

Such changes are called inflections, and affect both nouns and verbs.

The noun is the *name* of a thing (*nomen*); the verb is the word which says of a *thing* what it *does*. It is the *action-word.*

Besides these there are a number of a words called *particles*, not subject to inflection, but useful to define, qualify, or restrict the meaning of other words.

The parts of speech may therefore be divided into—

1. Inflected, (α) Nouns and (β) Verbs;
2. Uninflected, Particles.

Nouns.

The inflections of nouns are called case-endings.

In the singular they are as follows:—

(1) If we want to say a thing does or is so and so (nominative case) the ending is either ς, ν, or nothing: the second in neuters, the last in some feminines and neuters.

(2) If the thing is the object of an action (objective or accusative case) the ending is ν, α[ν] (masculine, feminine, and neuter) or nothing (neuter).

(3) If we want to express the relation *of* or *from* (genitive or possessive case) the ending is υ (shortened from σιο) or ος, masculine (sometimes feminine) and neuter, or ς, feminine; in a few (chiefly modern) masculines nothing.

(4) If we want to express the relation *to*, *at*, *on*, or *by* (dative, locative, or instrumental case) by a mere ending, that ending is

-ι, but the relation is more usually expressed in Modern Greek by a preposition with an objective or other case. See *Prepositions*.

(5) If the thing be addressed, the stem itself is used without inflection, except that ο is modified to ε. This is called the vocative case.

In the plural nouns are inflected as follows :—

Nom. and Voc., masc. and fem.	ι or ες.
Objective, masc. and fem. .	νς becoming after ο, α, and a consonant υς, ς, and ας respectively.
Nom., Obj., and Voc., neuter .	α.
Genitive in all genders . .	ων.
Dative in all genders . .	ις or σι.

In this short scheme we have given a summary and rationale of the whole of Greek declension. There are no exceptions, and all seeming irregularities arise from the way in which these case-endings are combined with the stem of the word to which they are added.

The simplest division of all nouns is that into nouns with—

1. Consonantal stems, and stems in ι and υ;
2. Vowel stems in α (η) and ο.

NOUNS WITH CONSONANTAL OR QUASI-CONSONANTAL STEMS.

Here the endings ς, α[ν], for ν, ος, ι, and ες, ας, ων, σι (masc. and fem.), or —, ος, ι, and α, ων, σι (neut.) are simply added on to the stem; but be it observed—

(1) That as ρς cannot end a word, ηρς and ερς become ηρ, the ε being lengthened for the sake of compensation; similarly ορς becomes ωρ, κ.τ.λ. For like reasons ηνς and ενς become ην, ονς and ωνς become ων, as do also οντς and ωντς, while εντς becomes εις.

(2) δ, θ, and τ fall away before ς, σ, and at the end of a word;

ν falls away *before* σ, as ς *after* ν; e. g. $\pi\rho\hat{\alpha}\gamma\mu\alpha[\tau]$, $\pi\rho\acute{\alpha}\gamma\mu\alpha[\tau]\sigma\iota\nu$, $\nu\epsilon\hat{\alpha}\nu\iota[\delta]\varsigma$, $\nu\epsilon\acute{\alpha}\nu\iota[\delta]\sigma\iota\nu$, $\pi\sigma\iota\mu\acute{\eta}\nu$ for $\pi\sigma\iota\mu\acute{\epsilon}\nu\varsigma$, $\pi\sigma\iota\mu\acute{\epsilon}[\nu]\sigma\iota$, κ.τ.λ.

(3) γ, κ, χ all combine with ς, σ to form ξ, while β, π, ϕ combine with ς, σ to form ψ.

(4) σ falls out between two vowels, ϵo, $\epsilon\ddot{\iota}$, $\epsilon\alpha$, $\acute{\epsilon}\omega\nu$ contract to $o\upsilon$, $\epsilon\iota$, η, and $\hat{\omega}\nu$ respectively, $\sigma\sigma$ is avoided, and the neuter stem $\epsilon\varsigma$ is written in substantive nouns as $o\varsigma$ in the nominative only; e. g. $\tau\acute{\epsilon}\lambda o\varsigma$, $\tau\acute{\epsilon}\lambda\epsilon o\varsigma$ shortened to $\tau\acute{\epsilon}\lambda o\upsilon\varsigma$ for $\tau\acute{\epsilon}\lambda\epsilon\sigma o\varsigma$, $\tau\acute{\epsilon}\lambda\epsilon\iota$ for $\tau\acute{\epsilon}\lambda\epsilon\sigma\iota$, $\tau\acute{\epsilon}\lambda\eta$ for $\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha$, $\tau\epsilon\lambda\hat{\omega}\nu$ for $\tau\epsilon\lambda\acute{\epsilon}\sigma\omega\nu$, $\tau\acute{\epsilon}\lambda\epsilon\hat{\sigma}\iota$ for $\tau\acute{\epsilon}\lambda\epsilon\sigma\sigma\iota$, $\grave{\alpha}\lambda\eta\theta\acute{\eta}\varsigma$ for $\grave{\alpha}\lambda\eta\theta\acute{\epsilon}\sigma\varsigma$ (neut. $\grave{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$). A few do not contract in the genitive plural, as $\grave{\alpha}\nu\theta\acute{\epsilon}\omega\nu$, $\grave{o}\rho\acute{\epsilon}\omega\nu$.

(5) υ between two vowels (= $\digamma$) falls out, and if short is modified before a vowel to ϵ; e. g. $\beta\alpha\theta\grave{\upsilon}$, $\beta\alpha\theta\acute{\epsilon}o\varsigma$, $\beta\alpha\theta\acute{\epsilon}\omega\nu$, contracting before ϵ, ι, and $\alpha\varsigma$, $\beta\alpha\theta\acute{\epsilon}\ddot{\iota}$, $\beta\alpha\theta\epsilon\hat{\iota}$; $\beta\alpha\theta\acute{\epsilon}\varsigma$, $\beta\alpha\theta\epsilon\hat{\iota}\varsigma$; $\beta\alpha\theta\acute{\epsilon}\alpha\varsigma$, $\beta\alpha\theta\epsilon\hat{\iota}\varsigma$.

In a few words it is long, and suffers neither modification nor contraction, e. g. $\grave{\iota}\chi\theta\acute{\upsilon}\varsigma$, 'a fish,' $\grave{\iota}\chi\theta\acute{\upsilon}o\varsigma$, $\grave{\iota}\chi\theta\acute{\upsilon}\iota$, but swallows up α in accusative plural, $\grave{\iota}\chi\theta\acute{\upsilon}\alpha\varsigma$, $\grave{\iota}\chi\theta\hat{\upsilon}\varsigma$.

Stems in ι, or υ unaccented, also in $\epsilon\upsilon$ ($\epsilon\digamma$), lengthen the o of $o\varsigma$, and form their cases as follows: $\iota\nu$ and $\epsilon\alpha$, $\epsilon\omega\varsigma$, $\epsilon\iota$; $\epsilon\iota\varsigma$, $\epsilon\iota\varsigma$ and $\epsilon\alpha\varsigma$, $\epsilon\omega\nu$, $\epsilon\sigma\iota$, and $\epsilon\hat{\upsilon}\sigma\iota\nu$ for $\acute{\epsilon}\digamma\sigma\iota\nu$.

Πειραιεύς, the harbour of that name, for obvious phonetic reasons, contracts as follows: Πειραιᾶ for $\acute{\epsilon}\alpha$, $\hat{\omega}\varsigma$ for $\acute{\epsilon}\omega\varsigma$, $\epsilon\hat{\iota}$ for $\acute{\epsilon}\epsilon\iota$. In all these cases various ancient dialects present forms more strictly regular.

Stems in υ and ι, though they present the general features of consonantal stems, are in strictness vowel stems, and, save in the case of $\epsilon\upsilon$ = $\epsilon\digamma$, form their objective in ν, not in α; e. g. $\beta o\hat{\upsilon}$-ν, $\nu\alpha\hat{\upsilon}$-ν, $\pi\acute{o}\lambda\iota$-ν. Unaccented stems in δ have an optional objective in ν for $\delta\nu$; e. g. $\pi o\lambda\acute{\upsilon}\pi o\upsilon\nu$ or -$\pi o\delta\alpha$, $\grave{\epsilon}\ddot{\epsilon}\lambda\pi\iota\nu$ or $\grave{\epsilon}\ddot{\epsilon}\lambda\pi\iota\delta\alpha$.

(6) If the word be a monosyllable, the endings $\acute{o}\varsigma$, $\acute{\iota}$, $\hat{\omega}\nu$, $\sigma\acute{\iota}$ are (thus) accented, except $\pi\acute{\alpha}\nu\tau\omega\nu$, $\pi\hat{\alpha}\sigma\iota$, 'all,' $\pi\alpha\acute{\iδ}\omega\nu$, 'boys,' $\phi\acute{\omega}\tau\omega\nu$, 'lights,' $\tau\acute{\iota}\nu o\varsigma$, $\tau\acute{\iota}\nu\iota$, $\tau\acute{\iota}\nu\omega\nu$, $\tau\acute{\iota}\sigma\iota$, interrogative, $\ddot{o}\nu\tau o\varsigma$, $\ddot{o}\nu\tau\iota$, $\ddot{o}\nu\tau\omega\nu$, $o\hat{\upsilon}\sigma\iota$. Here, however, the apparent monosyllabic stem

has been contracted from a dissyllabic one, e. g. *φωτ-* for *φαοτ-*, *οντ-* for *ἐοντ-*, or, in the case of *τίνος*, *κ.τ.λ.*, the accent is a mark of distinction: *τινὸς* = 'some one's,' *τίνος*, 'whose?'

(7) Stems in *ὴρ* and *ὼν* are circumflexed in the oblique cases: *κλητὴρ, -ῆρος*; *ἀγὼν, -ῶνος*.

Some stems in *ερ* (nominative *ηρ* = *ερς*) throw back their accent in the vocative, and drop the *ε* in the genitive and dative; e. g. *πατὴρ, πάτερ, πατρὸς, πατρὶ*; *ἀνὴρ, ἀνδρὸς* (for *ἀνρός*), *κ.τ.λ.* Objective *πατέρα*, not *πάτρα*; but *ἄνδρα*, not *ἀνέρα*. The reason being apparently that the originally euphonic and parasitic *δ* has so glued together the *ν* and the *ρ*, that they cannot again be parted. Of *μήτηρ* and *θυγάτηρ*, declined generally like *πατὴρ*, the vocatives are respectively *μῆτερ* and *θύγατερ*, (observe accent). All these words, as well as *ἀστερ-* (*ἀστὴρ*) 'a star,' form the dative plural in *ράσι* or *ρασι*, for *έρσι* or *ερσι*.

(8) The following apparent irregularities should be noted:—

Ἄρης (Mars), stem and vocative *Ἄρες*, accusative *Ἄρην* or *Ἄρη* [*Ἄρεα, Ἄρεσα*], *Ἄρεος* or *-ως*, *Ἄρει*.

γάλα, stem *γάλακτ-*.

γόνυ (stem), *γόνατος, γόνατι* for *γόνϝατος, γόνϝατι*; also *δόρυ, δόρατος, κ.τ.λ.*

γυνὴ (stem *γυναικ-*), vocative *γύναι* [*γύναικ*], *γυναῖκα -ός -ί*.

Ζεὺς for *Διεὺς, Ζεῦ, Δία, Διός, Διΐ*.

θρὶξ, stem *τριχ-*, to avoid two aspirates.

κύων, 'dog' (stem *κυον-*), contracts to *κύν-, κύνα, κυνός, κ.τ.λ.*

μάρτυς for *μάρτυρ-ς*, also *μάρτυρ*, which is stem.

νὺξ for *νύκτ-ς* (Gothic *Naht-s*), *νύκτα, νυκτός, κ.τ.λ.*

οὖς for *αὔατ, αὖτ, ὦτ, ὠτός, ὠτί*; *ὦτα, ὤτων, ὠσίν, κ.τ.λ.*

ὕδωρ for *ὕδαρτ, ὕδατος* for *ὕδαρτος, κ.τ.λ.*

NOUNS WITH VOWEL STEMS.

These may be divided roughly into *α*-stems and *ο*-stems (the *υ* and *ι*-stems being for purposes of declension semi-consonantal).

I. A-*stems.*

1. These are preponderatingly feminine. The feminine endings are —, —, ν, ς, ι (subscript), ι, ι, ς, ων, ις. Wherever the stem ends in ία or ρα these endings require to be simply added on, and the declension is complete.

In other cases the vowel α is modified (by a preference of the Ionic dialect) to η before ς and ι, e. g. τράπεζα, τραπέζης, δόξα, δόξης, κ.τ.λ.; not however in the popular speech. The genitive άων in all these words necessarily contracts to ᾶν, though even this is sometimes ignored in the vernacular.

The genitive and dative singular of these words, if oxytone, are circumflexed, σκιᾶς, σκιᾷ.

A large majority of stems whose vowel is preceded by any consonant except σ and the double consonants ξ and ζ, adopt the vowel η for α throughout the singular. This makes no difference in the plural; e. g. τιμὴ, στήλη, φιάλη, ψυχὴ, plural τιμαὶ, τιμὰς, τιμῶν, τιμαῖς, κ.τ.λ.

2. Masculines in α and η have the ending ς, —, ν, ο (= ου when combined with α), ι, and in the plural are identical with feminines. The vocative is always the stem vowel, viz. α (not η), e. g. νεανίας, genitive νεανίου, vocative νεανία; στρατιώτης, genitive στρατιώτου, vocative στρατιῶτα; but here be it observed that all masculines in τη-, likewise all compounds of μετρη-, πώλη-, άρχη-, have the α short, and consequently where admissible circumflex the foregoing vowel, e. g. στρατιῶτα, βιβλιοπῶλα, κ.τ.λ.

3. A number of masculines in α, signifying an agent, and a few others, with most proper names of this form, as well as many in η in the vernacular, simplify this declension by merely leaving the stem bare in the genitive and vocative, e.g. τοῦ ψηθήρα, τοῦ βορρᾶ, τοῦ φαγᾶ, τοῦ Θωμᾶ, τοῦ Μανόλη, ὦ Μανόλη, κ.τ.λ.

4. If ε precedes η (α) in the stem, εα becomes ῆ, and ε is swallowed up in all other cases, causing circumflexion of last syllable, e. g. χρυσέα, χρυσῆ, χρυσέῃ, χρυσῇ, κ.τ.λ.

II. O-*stems.*

Chiefly masculine and neuter, with some feminines.

The case-endings are (practically) ς, — (with ο modified to ε), ν, υ, ˌ, ι, υς, ων (absorbing ο but without accent), ις for the masculine and feminine; ν, υ, ˌ, α absorbing ο, ων, ις for the neuter.

If the ο of the stem is preceded by ε or ο, contraction takes place, οο and εο becoming ου, while in the other cases ε and ο are simply swallowed up. With monosyllables the circumflex marks this process, but not otherwise except the ε or ο has the accent, e. g. *τοῦ πλόου, τοῦ πλοῦ, τὸ ὀστέον, τὸ ὀστοῦν,* but *ὁ περίπλους, τοῦ περίπλου.*

ὁ χρυσοῦς is really for *ὁ χρυσέος,* although *ὁ χρύσεος* is the uncontracted form actually found in ancient Greek.

A few stems in *ο* seem to have lost an *σ,* and to have been originally consonantal; such are the classical feminines *ἡ ἠχώ, ἡ αἰδώς,* which decline *οἱ, ὼ, οῦς, οἱ,* and the proper names *Κλειώ, Σαπφώ, Λητώ.* Like these are the modern proper names *ἡ Χίω,* genitive *τῆς Χίως,* accusative *τὴν Χίω(ν), ἡ Μαριγώ, κ.τ.λ.*

A few nouns are heteroclite or of mixed declension, e. g. *τὸ ὄνειρον,* 'the dream,' plural *τὰ ὀνείρατα, τὸ γράψιμον* and its analogues, plural *τὰ γραψίματα.* Also the accusatives of proper names in *γένες, κράτες, μῆδες, φάνες, τέλες,* which form their accusative in *ην* instead of in *εα, η.*

This doubtless arises from false analogy, the nominative *-ης* suggesting *η* instead of *ες* as the stem-ending.

METAPLASTIC NOUNS.

In the vernacular a number of accusatives like *πατέρα(ν), λαμπάδα(ν),* suggest a fresh stem *πατέρα-, λαμπάδα-.* Hence we get such nominatives as *ὁ πατέρας, ὁ ἄνδρας, ἡ λαμπάδα, ἡ νύκτα,* for *πατὴρ, ἀνὴρ, λαμπά(δ)ς, νύξ.* Such forms frequently preserve the old genitive, as *τῆς νυκτὸς, τοῦ ἀνδρός.*

A number of nouns in *α* and *η*, chiefly circumflexed on the stem-vowel, form their plurals from the stems *αδ* and *ηδ* in the vernacular; also a few paroxytones like *μάννα*, 'mother,' *χάχας*, 'laugher,' *χάσκας*, 'gaper,' *παπατρέχας*, 'rambler.' The masculine forms do not draw forward the accent in the genitive plural, e. g. *χάχαδων*, *παπατρέχαδων*.

Foreign vowel stems follow the analogy of those in *α*, e. g. *ὁ καφὲς*, *τοῦ καφέ*, plural *οἱ καφέδες*; *ἡ μαϊμοῦ*, 'the monkey,' *τῆς μαϊμοῦς*, *αἱ μαϊμοῦδες*; but if paroxytones, as *ὁ κόντες*, 'the count,' the plural is *-ηδες*, *κ.τ.λ.*

Other curious mixtures difficult to classify are: *ὁ κόρακας* for *κόραξ*, *ὦ κόρακε*, *τὸν κόρακα(ν)*, *τοῦ κοράκου*, *οἱ κοράκοι*, *τοὺς κοράκους*, *τῶν κοράκων*, *κ.τ.λ.*; but these belong wholly to the vernacular.

The vernacular also writes *αις* for *αι* and *ᾱς*, accusative feminine plural, *ες* or *αις* for *ᾰς*, masculine accusative plural, and *ῆ* for *αἱ*, feminine plural of the article.

Other instances of metaplasm and heteroclite declension in the vernacular are: *τοῦ πραγμάτου* for *πράγματος*, *πράξι*, *πράξις* for *πράξις*, *πράξεως*, *παχεῖ* or *παχεῖ* for *παχεῖς*, plural nominative masculine of *παχύ-*, 'fat,' *κ.τ.λ.*

GENDERS OF NOUNS.

1. Masculines:—

(*a*) All stems in *ευ*.

(*b*) All substantives in *ντ* (except those in *ουντ*), and most in *ην*, *ηρ*, *ωρ*, *ωτ*, *π*; but *ἡ φρὴν*, *ἡ χὴν*, and, of course, *ἡ μήτηρ* and *ἡ θυγάτηρ*, *τὸ φῶς*, 'the light,' *τὸ οὖς*, 'the ear.'

2. Feminines:—

(*a*) The few whose nominatives are *ὡς* and *ώ*.

(*b*) Most in *δ*; but *παιδ-*, 'boy,' 'girl,' *λογάδ-*, 'picked man or woman,' *φυγάδ-*, 'fugitive,' *σποράδ-*, 'scattered,' *ἔπηλυδ-*, 'immigrant,' *νέηλυδ-*, 'new comer,' are common.

(*c*) All in *ι* and *τητ*, and most in *ιτ*.

Of those in ο, nominative ος, the great majority are masculine.

Of those in α and η, all are feminine but a few whose nominatives take ς.

3. Neuters :—

(*a*) All in ο whose nominative is ον.

(*b*) All in αρ, ατ, and one in ιτ—τὸ μέλι, 'the honey,' genitive μέλιτος.

Of Adjectives in particular.

1. Of three endings, masculine, feminine, and neuter (τρι-κατάληκτα ἐπίθετα) :—

(*a*) ο-ς, η, ο-ν or ο-ς, α, ο-ν, i. e. α in case of vowel or ρ preceding (but ὀγδόη, 'eighth'). These are the commonest kind ; a few in εο contract, e. g. χρυσοῦς, χρυσῆ, χρυσοῦν.

(*b*) ὺ-ς, εῖα, ύ, all oxytone, but ἥμισυ-ς, ἡμίσεια, ἥμισυ, next commonest.

(*c*) ἐντ-ς, ἐντ-σα, ἐντ, becoming εἰς, ἐσσα, ἐν according to phonetic law.

(*d*) όεντ-ς, κ.τ.λ., similarly formed.

(*e*) Two, viz. μέλαν- and τάλαν-, thus declined : μέλας, μέλαινα, μέλαν, 'black,' μέλανα, μέλαιναν, μέλαν, where μέλαινα = μέλανϳα.

(*f*) All participles, whether imperfect passive (-μενο-), perfect passive (-μένο-), imperfect active (-οντ-), aorist passive (-έντ-), 1st aorist active (-αντ-), perfect (-ότ-, -υῖα, -ότ-), nominative ώς, υῖα, ός (for ότς, υῖα, ότ).

2. Of two terminations, δικατάληκτα (masculine or feminine, and neuter).

(*a*) All whose stem is ες, nominative ης, ες.

(*b*) All in ον, nominative ων, ον.

(*c*) All in ι, nominative ις, ι.

(*d*) Most compounds and derivatives from compound verbs, except those which are oxytone. Also βάρβαρο-, ἥσυχο-, ἥμερο-. The vernacular ignores this class, using the feminines ἡ ἥσυχη, κ.τ.λ., in disregard of the accentual laws.

3. Adjectives of one ending (*μόνοκατάληκτα*) are simply such as are masculine and feminine, and have no neuter, e. g. *ὁ, ἡ ἄπαις*, 'childless,' and a few which are practically substantives in apposition, as *ὁ γέρων*, 'the old man,' *ἡ ἐθελοντής*, 'the volunteer.'

ADJECTIVES OF MIXED DECLENSION.

These are *μέγας* for *μέγαλς*, 'great,' of which the singular nominative and accusative masculine and neuter are formed as though from *μέγαλ-*, dropping the *λ* according to phonetic laws, and the rest of the cases from the stem *μεγάλο-*, and *πολύς*, κ.τ.λ., in which the same cases are formed from stem *πολύ-*, the rest from stem *πολλό- ή-*, for *πολϳό- ή-*. The Ionic dialect declines *πολλό- πολλή-* throughout, and the vernacular *μεγάλο- η-* throughout.

COMPARISON OF ADJECTIVES.

1. The regular way of comparing adjectives is by adding—

τερο τέρα τερο, comparative.
τατο τάτη τατο to the stem of the masculine and neuter.

e. g.	*λεπτὸ-*	*λεπτότερο-*		*σαφὲς*	*σαφέστερο-*
	—	*λεπτότατο-*		—	*σαφέστατο-*

If the preceding syllable is short the *ο*-stem is lengthened, e. g. *σοφώτερο-*, κ.τ.λ., not *σοφότερο-*.

2. Stems in *εντ change* to *ες*, and stems in *ον take* *ες* before adding the comparative endings, e. g. *χαρίεντ-*, *χαριέστερο-*, *εὐδαίμον-*, *εὐδαιμονέστερο-*.

3. As alternatives to *τερο-*, *τατο-*, the endings *ιον-*, *ιστο-* are added to a few adjectives, while in other cases the stem of the positive is changed. Hence arise the following seeming irregularities: *αἰσχρό-*, 'base,' *αἴσχιστο-*; *ἄσμενο-*, 'glad,' *ἀσμενέστερο-*; *κακό-*, 'bad,' *χειρότερο-*, *χείρον-*, *κάκιστο-* and *χείριστο-*; *καλό-*, *καλλίον-* (neuter *κάλλιον*) or *καλήτερο-*, *κάλλιστο-*; *μέγαλ-*, *μείζον-* for *μέγϳον-*, also *μεγαλήτερο-*, *μέγιστο-*; *ὀλίγο-*, *ἐλάσσον-* for *ἐλάχιον-* from *ἐλαχύ-*, *ἐλάχιστος*, also *ὀλιγώτερο-*, *ὀλίγιστο-*;

πολὺ-, πλεῖον- or πλειότερο-, πλεῖστο-, also περισσότερο-; τάχιστο- as superlative of ταχύ-; ὕψιστο- of ὑψηλό-.

Note too ἁπλοῦ-ς, ἁπλούστερο-ς, ἀγχίνου-ς, ἀγχινούστερος, as though the stem were ουσ.

4. The following comparatives of adverbs and prepositions are noticeable:—

πλησίον, 'near'	πλησιέστερος, -τατος.
ἀπὸ, 'from' ('far')	ἀπώτερος, 'further,' -ατος, 'furthest.'
πρὸ, 'before'	πρότερος, 'earlier,' πρῶτος, 'first,' πρώτιστος, 'first of all,' *quasi* "firstest."
ἐξ, ἐκ, 'out'	ἔσχατος for ἔκ-σ-ατος, 'uttermost,' 'last.'
ὑπὲρ, 'over'	ὑπέρτερος, 'superior,' ὑπέρτατος, 'supreme.'

In ordinary parlance the comparative with the article = superlative, the superlative itself = 'very,' e. g. ὁ καλήτερος, 'the best man,' κάλλιστος ἄνθρωπος, 'a very good man.'

Substantive Pronouns.

1. Personal pronouns:

I	ἐγὼ, μὲ (ἐμὲ, ἐμένα), μοῦ (ἐμοῦ), μοὶ (ἐμοί).
Thou	σὺ (ἐσὺ), σε (ἐσὲ, σένα, ἐσένα), σοῦ, σοί.
He	αὐτὸς, αὐτὸν (τὸν), αὐτοῦ (τοῦ), αὐτῷ (τῷ).
She	—ὴ —ὴν —ὴν —ῆς —ῆς —ῇ —ῇ
It	—ὸ —ὸ- —ὸ like masculine.
We	ἡμεῖς, ἡμᾶς (μᾶς), ἡμῶν (μᾶς), ἡμῖν (μᾶς).
You	ὑμεῖς (ἐσεῖς, σεῖς), ὑμῶν (σᾶς), ὑμῖν (σᾶς).
They	αὐτοὶ, αὐτοὺς (τοὺς), αὐτῶν (τῶν), αὐτοῖς (τοῖς).
Fem.	—αὶ —ὰς —ὰς — —αῖς, κ.τ.λ.
Neut.	—ὰ —ὰ —ὰ and the rest as the masculine.

(*a*) The shorter forms are the less emphatic, and when written after the words governing them lose their accent, e. g. τοῦ ἔδωκά το, or τὸ ἔδωκά του, 'I gave it him.

(*b*) The nominatives are not expressed with verbs, save for emphasis.

2. Reflective pronouns :—

I myself, (ἐγὼ) αὐτὸς or -ἡ, κ.τ.λ.
Of myself, ἐμαυτοῦ, -ῆς, κ.τ.λ., and so on.
Ourselves, (ἡμεῖς) αὐτοὶ, ἡμῶν αὐτῶν, κ.τ.λ.
Thyself, σεαυτοῦ, κ.τ.λ.; yourselves (ὑμεῖς) αὐτοὶ, κ.τ.λ.
Himself, αὐτὸς, of himself, ἑαυτοῦ, κ.τ.λ.; herself, αὐτὴ, ἑαυτῆς, κ.τ.λ.

But the Greeks also say in the objective—τὸν ἑαυτόν μου, τὸν ἑαυτόν σου, κ.τ.λ., and sometimes τὸν ἴδιον ἑαυτόν μου, κ.τ.λ., lit. 'the own self of me;' also in the nominative, ἐγὼ ὁ ἴδιος, 'I myself.'

3. Reciprocal pronoun :—

ἀλλήλους, -ας, ἄ, κ.τ.λ.

The Article. Adjectival Pronouns.

1. The definite article ὁ, ἡ, τὸ, plural οἱ, αἱ, τὰ, is declined in other cases as from the stems τὸ-, τῆ-, τό-. As indefinite articles, τις, τι, or εἷς, μία, ἕν, the numeral 'one,' are used.

N.B.—Masculine and neuter stem = ἕν, feminine = μία.

2. 'My,' &c., is expressed by ὁ — μου, κ.τ.λ.; 'mine' or 'my own' by ὁ ἰδικός μου, κ.τ.λ., and so on of the other pronouns.

Demonstrative Pronouns.

3. 'This,' 'that,' when not over emphatic, is αὐτὸς -ἡ -ὸ, always combined with the article, thus, ὁ ἄνθρωπος αὐτὸς or αὐτὸς ὁ ἄνθρωπος, 'this man,' whereas ὁ αὐτὸς ἄνθρωπος means 'the same man.' But as ὁ ἄνθρωπος αὐτὸς may mean also 'the man himself,' the less ambiguous and more emphatic pronoun οὗτος αὕτη (observe accent) τοῦτο is used in preference. This being really a compound of several stems is given at length :—

SINGULAR.			PLURAL.		
οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα
τούτου	ταύτης	τούτου		τούτων	
τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις

Here, too, the article must accompany the substantive.

ἐκεῖνος '-η^-ο, 'that, yonder,' is declined quite regularly, except that the neuter nominative and accusative drop ν. The use of the article is the same as with οὗτος.

τοσοῦτο-, 'so great,' and τοιοῦτο-, 'such,' follow the declension of οὗτος, κ.τ.λ., except that the initial τ of ταύτην, κ.τ.λ., is never inserted.

ἄλλος, ἄλλη, ἄλλο, 'other,' is as regular as αὐτό-. Observe that all these pronominal words drop ν in the neuter accusative and nominative.

An old demonstrative compounded of the article + δε is used in certain cases, e. g. μέχρι τοῦδε, 'hitherto.'

The article with μὲν and δὲ (not written in one word), ὁ μὲν — ὁ δὲ, κ.τ.λ., means 'the one' — 'the other.' Also ὁ δὲ alone means 'and he' or 'but he.'

Indefinite and Interrogatory Pronouns.

These are: τιν-, nominative τὶς, τὶ, indefinite, losing accent when enclitic, e. g. ἄνθρωπός τις εἶχε δύο υἱούς, 'a certain man had two sons;' and τίς; τί; interrogatory. ποῖο-; ποία-; originally = 'of what kind?' but now = τίς; τί; ὁ δεῖνα or ὁ δεῖνας (heteroclite), τὸν δεῖνα, τοῦ δεῖνος, τῷ δεῖνι, and ὁ τάδε or ὁ τάδες, τὸν τάδε, τοῦ τάδε (dative not found).

The following distich was for some time the motto of a Greek satirical journal in Athens called τὸ Φῶς, 'the Light,' appended to a caricature of the fallen and standing Prime Ministers, one of whom was represented head downwards, and the other in his natural position:—

Καὶ ὁ δεῖνας καὶ ὁ τάδες
Εἶνε ὅλοι μασκαράδες.

Mr. This and Mr. That
Each and all are Messrs. Flat.

To which in one of the comic papers the prompt rejoinder appeared:—

Καὶ ὁ Συντάκτης τοῦ Φωτός
Μασκαρᾶς εἶνε καὶ αὐτός.
And the Editor of Light
Is as flat as any, quite.

Relative Pronouns.

The commonest relative pronoun is ὁ ὁποῖος, ἡ ὁποία, τὸ ὁποῖον. Occasionally the more classical ὅς, ἥ, ὅ, or the compounds ὅσπερ, ἥπερ, ὅπερ are used: περ is a mere indeclinable particle, in force equivalent originally to 'very' or 'same.' For the rest ὅς, κ.τ.λ., is declined quite regularly, as is also τις in composition, e. g. ὁντινα, ἡντινα, ὅ,τι, οὑτινος, ἡστινος, κ.τ.λ., but οὑπερ, ἡσπερ, κ.τ.λ. Finally the indeclinable ὅπου or ποῦ is used in the vernacular as a relative for all cases and genders. Compare the German *wo* in the South.

Correlative Pronouns.

Such are πότερος, 'which of two?' 'whether of two?' neuter πότερον = 'whether;' ὁ ἕτερος, 'one of two;' ὁπότερος, 'which of two' (relative); πόσος, 'how great,' 'how many;' ὅσος, 'as great as;' τόσος or τοσοῦτος, 'so great,' 'so many;' ποῖος, ὁποῖος, 'of what kind;' τοιοῦτος or τέτοιος (accent invariably on ἑ), 'such;' οἷος, ὁποῖος, 'such as.'

The Numerals.

As some of these are subject to inflection, they are given in this place.

CARDINALS.

1 εἷς (for ἕν-ς), μία, ἕν (fem. gen. and dat. μιᾶς, μιᾷ).	4 τέσσαρες, τεσσαρα.
2 δύο or δύω.	5 πέντε.
3 τρεῖς, τρία (gen. τριῶν).	6 ἕξ, vl. ἕξι.
	7 ἑπτά.

8 ὀκτώ.
9 ἐννέα.
10 δέκα.
11 ἕνδεκα.
12 δώδεκα.
13 δεκατρεῖς -ία.
14 δεκατέσσαρες -α, κ.τ.λ.
20 εἴκοσι.
21 εἴκοσι καὶ εἷς or εἴκοσιν εἷς, κ.τ.λ.
30 τριάκοντα (τριάντα).
40 τεσσαράκοντα (σαράντα).
50 πεντήκοντα (πενῆντα).
60 ἑξήκοντα (ἑξῆντα).
70 ἑβδομήκοντα (ἑβδομῆντα).
80 ὀγδοήκοντα (ὀγδῶντα or ὀγδοηῆντα).
100 ἑκατόν.
101 ἑκατὸν (καὶ) εἷς, κ.τ.λ.
103 ἑκατὸν τρεῖς, κ.τ.λ.
200 διακόσιοι (declined).
300 τριακόσιοι.
400 τετρακόσιοι.
500 πεντακόσιοι.
600 ἑξακόσιοι.
700 ἑπτακόσιοι.
800 ὀκτακόσιοι.
900 ἐν(νε)ακόσιοι.
1000 χίλιοι.
2000 δισχίλιοι or δύο χιλιάδες (in apposition), and so on, adding χίλιοι to τρὶς, τετράκις, πεντάκις, ἑξάκις, ἑπτάκις, κ.τ.λ., meaning 'thrice,' &c., or combining the first ten numerals with χιλιάδες.
10,000 δεκακισχίλιοι or μύριοι (classical). N.B. — μυρίοι means 'countless' (note accent).
20,000 εἴκοσι χιλιάδες or δισμύριοι.
1,000,000 ἓν ἑκατομμύριον = 100 × 10,000.
A billion, δισεκατομμύριον.
1883 χίλια ὀκτακόσια ὀγδοήκοντα τρία.

ORDINALS.

1st πρῶτος '-η^-ον.
2nd δεύτερος '-α -ον.
3rd τρίτος, κ.τ.λ.
4th τέταρτος, κ.τ.λ.
5th πέμπτος.
6th ἕκτος.
7th ἕβδομος.
9th ἔνατος.
10th δέκατος.
11th ἑνδέκατος.
12th δωδέκατος.
13th δέκατος τρίτος, κ.τ.λ.
20th εἰκοστός.
21st εἰκοστὸς πρῶτος.
30th τριακοστός.
40th τεσσαρακοστὸς (σαρακοστός), κ.τ.λ.
100th ἑκατοστός, κ.τ.λ., the ending -στὸς being added to the stem; e.g. 'in the 1883rd year,' ἐν ἔτει χιλιοστῷ ὀκτακοσιοστῷ ὀγδοηκοστῷ τρίτῳ.

Fractions are expressed by the neuter of the ordinals: δεύτερον (or ἥμισυ) = ½, δύο τρίτα = ⅔, κ.τ.λ.

The Verb.

The verb consists of a root (or stem) combined with personal affixes or endings.

Verbs are divided into Active and Passive. Most have both an active and passive form. Those that have only a passive form are for the most part active in sense, having lost in the process of usage their originally passive meaning.

Verbs are further distinguished as to tense or time.

The two main tense divisions are—

1. Imperfect tenses, or those denoting a continued action.
2. Aorist tenses, or those denoting an instantaneous action.

The future tense in Modern Greek is expressed by combinations or adaptations of these other two.

Verbs are further subject to changes of mood according to whether the action is represented as actual, or conditional, or commanded. These moods are called respectively, indicative, subjunctive, and imperative.

For the imperfect there is sometimes, but not always, a separate stem, called the imperfect stem.

The aorist stem is in such cases the root of the verb.

Given the imperfect stem, the present imperfect tense in the indicative mood in all its persons may be formed at once by adding on the following affixes :—

	ACTIVE.			PASSIVE.		
	1	2	3	1	2	3
Sing.	ω	εις	ει	ομαι	εσαι	εται
Pl.	ομεν	ετε	ουσι (ουν)	ομεθα	εσθε	ονται

A slight vowel change transforms these endings into the appropriate ones for the subjunctive mood of the imperfect tenses.

N.B.—There is no distinction of past and present in the subjunctive mood.

	ACTIVE.			PASSIVE.			
Sing.	ω	ῃς	ῃ	Sing.	ωμαι	ησαι	ηται
Pl.	ωμεν	ητε	ωσι (ουν)	Pl.	ωμεθα	ησθε	ωνται

The past tenses take a prefix ἐ, called the augment, which with ε combines to form εἰ or ἠ, with ι, εἰ, and with α, ἠ.

To form the past imperfect indicative the prefix ε is placed before the stem (or root), and the following are the endings:—

	ACTIVE.			PASSIVE.			
Sing.	ον (vl. α)	ες	ε	Sing.	όμην	εσο	ετο
Pl.	ομεν	ετε	ον (αν)	Pl.	όμεθα	εσθε	οντο

The aorist is formed in two ways. In case the imperfect stem is lengthened from the root, the aorist reverts to the root, and with that exception forms its persons (in the active) precisely as the imperfect past, e. g. φεύγω, root φυγ-, present imperfect ἔφευγον, aorist ἔφυγον. This is called the 2nd or *strong* aorist.

In case the imperfect stem is the simple root, the letter σ is interposed between stem and personal endings, or the syllable lengthened in cases where for the sake of euphony the σ is suppressed, and the endings are as follow in the active: while in the passive the 1st aorist interposes θ, the 2nd aorist nothing, and the endings are as follows:—

	ACTIVE.			PASSIVE.			
Sing.	α	ας	ε	Sing.	ην	ης	η
Pl.	αμεν	ατε	αν	Pl.	ημεν	ητε	ησαν

Examples: βάλλω, 'I put' or 'throw,' ἔβαλλον, 'I was throwing,' ἔβαλον, 'I threw,' ἐβάλην, 'I was thrown;' λύω, 'I loose,' ἔλυον, ἔλυσα, ἐλύθην.

In the subjunctive mood, the same stems (without the ἐ) are used as in the indicative, while the personal endings are as follows:—

ACTIVE.	PASSIVE.
Same as for the imperfect.	Ditto, circumflexed throughout.
λύσω, βάλω, κ.τ.λ.	λυθῶ, βαλῶ, κ.τ.λ.

N.B.—The vernacular is fond of forming the indicative passive aorist by adding to the aorist stem, whether 1st or 2nd, the endings of the 1st aorist active, preceded by the letters ηκ, e. g. ἐβάληκα, ἐβλήθηκα, for ἐβάλην, ἐβλήθην, κ.τ.λ.

The future tense is expressed either by the subjunctive mood preceded by the particle θὰ, or by the verb θέλω, 'I will,' &c., followed by the

INFINITIVE.

This is formed of the stem + the ending ει(ν), passive -εσθαι, in the aorist ῆ(ναι), e. g. θὰ λύω, 'I will loose' (as a habit); θὰ λύσω, 'I will loose' (on some special occasion); passive θὰ λυθῶ, κ.τ.λ. θέλω βάλλει(ν), 'I shall put' (habitually); θέλω βάλει(ν), 'I shall put' (once for all); θέλω βάλλεσθαι, θέλω βαλῆ. N.B.—'I *will* put' is θέλω νὰ βάλω, κ.τ.λ.

The infinitive is properly the old locative case of a noun. It is still used as an indeclinable substantive with the article, but in this case the old classical form is employed, i. e. the ν is never dropped in imperfect and 2nd aorist, and for the 1st aorist αι is used instead of ει, while the ειν of the 2nd aorist active is always circumflexed, e. g. τὸ βάλλειν, τὸ βαλεῖν, τὸ λύσαι, τὸ λυθῆναι, κ.τ.λ.

The modern form of the infinitive aorist is also used with ἔχω, 'I have,' to form a compound perfect and pluperfect, e. g. ἔχω λύσει, 'I have loosed;' ἔχω βάλει, 'I have put;' εἶχον (for ἔεχον) λύσει, βάλει, κ.τ.λ., 'I had,' &c. Another way of forming the perfect and pluperfect is ἔχω + the perfect passive participle in -μένο- η-, e. g. ἔχω (λε)λυμένας τὰς σπονδάς, 'I have broken the treaty.' The doubling of the first syllable is optional.

IMPERATIVE MOOD, OR MOOD OF COMMANDING.

To the imperfect stem the following endings are added, in the active:—

ε[ς] ('thou')	and occasionally έτω ('he').
ετε ('ye')	very rarely έτωσαν or όντων ('they').

and in the passive:—

εσο (ου)	έσθω.
εσθε	έσθωσαν or έσθων.

As a rule a wish regarding all other persons but the second is expressed by ἂς followed by the subjunctive, e. g. ἂς λύσω, ἂς λύσῃ, ἂς λύσουν.

ἂς is short for ἄφες, 2nd aorist imperative of ἀφ-ε-, imperfect ἀφίημι, 'let,' 'permit.'

To the 1st aorist stem the following endings are added :—

ACTIVE.

ε or ον	άτω.
ετε or ατε	άντων.

PASSIVE.

ου or ητι or ηθι (the latter if no aspirate precedes)	ήτω.
ητε	ήτωσαν or έντων.

N.B.—(1) To form the 2nd aorist imperative active the endings of the imperfect are added to 2nd aorist stem: whereas in the passive the endings are alike for 1st and 2nd aorist. (2) ου requires the *active* stem, e. g. γράψου, not γράφθου.

The foregoing supplies the key to all the most ordinary forms of the verb except the participles; but before we speak of these it may be well to mention a few classical forms not in common use, but cropping up in occasional phrases, such are :—

THE CLASSICAL FUTURE.

This is simply the same as the present imperfect + the insertion of σ between stem and personal ending in the active, and θησ between stem and personal ending in the passive, e. g. λύσω, λυθήσομαι, κ.τ.λ.

THE MIDDLE AORIST.

Middle means halfway between passive and active. Those passive verbs which have an active meaning may form (not must) their aorists as follows: To the 1st aorist stems are added the following personal endings :—

άμην	αμεθα
ω for ασο	ασθε
ατο	αντο

and to the 2nd aorist stem the endings of the imperfect past passive.

A future middle is also sometimes formed, which is identical with the passive except that σ is substituted for $\theta\eta\sigma$.

THE PERFECT ACTIVE.

This is formed by doubling the first consonant and inserting ϵ, e. g. $\lambda\epsilon\lambda$ for λ, $\gamma\epsilon\gamma$ for γ, κ.τ.λ., and if the root end in a vowel or a liquid inserting κ, aspirating a mute or medial, and leaving an aspirate intact, and then adding the endings of the 1st aorist, save that the 3rd person plural ends in $\alpha\nu\tau\iota$ instead of $\alpha\nu$, e. g. $\lambda\epsilon\lambda\acute{\upsilon}\kappa\alpha\sigma\iota$ from $\lambda\upsilon$-, $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\alpha\sigma\iota$ from $\gamma\rho\alpha\phi$-, κ.τ.λ.

A perfect passive formed by adding to the reduplicated stem the endings $\mu\alpha\iota$, $\sigma\alpha\iota$, $\tau\alpha\iota$; $\mu\epsilon\theta\alpha$, $\theta\epsilon$ (after vowels $\sigma\theta\epsilon$), and (where possible) $\nu\tau\alpha\iota$, is found in such isolated phrases as $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\tau\alpha\iota$, 'it is finished,' from root $\tau\epsilon\lambda\epsilon\sigma$-.

N.B.—σ and sometimes λ are dropped in reduplication, e. g. $\grave{\epsilon}\sigma\tau\acute{\epsilon}\rho\eta\mu\alpha\iota$ for $\sigma\epsilon\sigma\tau\acute{\epsilon}\rho\eta\mu\alpha\iota$, $\epsilon\ddot{\iota}\lambda\eta\mu\mu\alpha\iota$ for $\lambda\acute{\epsilon}\lambda\eta\mu\mu\alpha\iota$. Observe, too, β, π, ϕ are assimilated to μ, e. g. $\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$ for $\gamma\acute{\epsilon}\gamma\rho\alpha\phi\mu\alpha\iota$, also, spirants[1] become tenues before τ, e. g. $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$ for $\gamma\acute{\epsilon}\gamma\rho\alpha\phi\tau\alpha\iota$.

THE PARTICIPLES.

The imperfect participle active is formed by adding to the imperfect stem the syllable $o\nu\tau$, which becomes with the signs of case and gender, $\omega\nu$ [$o\nu\tau$-ς], $o\upsilon\sigma\alpha$ [$o\nu\tau$-$\sigma\alpha$], and $o\nu$[τ] in masculine, feminine, and neuter respectively, and is declined according to the scheme for nouns given above. The 2nd aorist is made by adding the same endings on to the 2nd aorist stem.

The 1st aorist participle active is formed by adding to the corresponding stem the endings $\alpha\varsigma$, $\alpha\sigma\alpha$, $\alpha\nu$ [$\alpha\nu\tau$-ς, $\alpha\nu\tau$-$\sigma\alpha$, $\alpha\nu\tau$], κ.τ.λ.

The perfect passive participle is formed by adding to the root (of which the reduplication is optional) the endings $\mu\acute{\epsilon}\nu o$-ς, $\mu\acute{\epsilon}\nu$-η, $\mu\acute{\epsilon}\nu o$-ν, κ.τ.λ. Observe the accent, invariably on the ϵ.

[1] The term "spirant" includes all consonants but tenues and liquids, according to Modern Greek phonetics.

The imperfect participle passive is made by adding to the imperfect stem the endings *όμενος, ομένη, όμενον, κ.τ.λ.*

The passive participle aorist is made by adding the suffix *έντ* + generic endings = *εὶς* [*εντς*], *εῖσα* [*έντ-σα*], *έν*[*τ*], to the 1st or 2nd aorist stems.

Besides these there are occasionally found a future active and passive participle formed by adding on the imperfect endings to the future stems given above in the account of the classical tense, e. g. *λύ-σ-ων, λυ-θησ-όμενος, κ.τ.λ.*; and also an

ACTIVE PERFECT PARTICIPLE,

formed by adding to the reduplicated root the suffix *ότ-* for masculine and neuter, and *υῖα-* for the feminine, thus producing *ώς* [*οτ-ς*], *υῖα, ός* [*οτ*], respectively. Observe the accent, which is always on the suffix save in the feminine genitive plural, which is circumflexed according to rule.

CONTRACT VERBS.

Where the verbal root ends in *α, ε*, or *ο*, contraction arises with those personal endings which begin with a vowel. In forming these contractions it has only to be remembered that—

αο, άω, έω, όω, and *άου*	contract to	*ω, ῶ.*
εο, οο, οε, έου, όου	,,	*ου, οῦ* respectively.
αε, αη, άει, αῃ	,,	*α, ᾶ.*
εε, έει	,,	*ει, εῖ.*
όει	,,	*οῖ.*
έη, έῃ	,,	*ῆ, ῇ.*

But for the most part verbs in *ο* insert *ν* in Modern Greek before a vowel, and thus contraction is avoided, e.g. *διορθόνει* for *διορθόει, διορθοῖ*, 'he corrects.'

Keeping the above contractions in view, the student will be able to write out correctly the paradigm of any contract verb.

Apparent exceptions in the mouths of the common people, e. g. *ἐτιμούμουν* or *ἐτιμούμην* for *ἐτιμώμην*, arise from the tendency

to assimilate all contract verbs to a common scheme, and as the vowels *α* and *ε* (and even *ο*) were probably in origin variants of one indeterminate vowel sound, there is some justification for the process.

As a rule verbs in *α*, *ε*, and *ο* lengthen these vowels to *η* and *ω* respectively in forming the aorist, e.g. *τιμάω, τιμῶ*, 'I honour,' *ἐτίμησα, θὰ τιμήσω*; *ζητέω -ῶ*, 'I seek,' *ἐζήτησα, θὰ ζητήσω*; *διορθόνω*, 'I correct,' *διώρθωσα* or *ἐδιόρθωσα*, κ.τ.λ.

Apparent exceptions, such as *γελάω, γελάσω*, 'laugh,' *ἀρκέω, ἀρκέσω*, 'suffice,' *διψάω, διψάσω*, 'thirst,' *πεινάω, πεινάσω*, 'hunger,' *σπάω, σπάσω*, 'break,' *καλέω, καλέσω*, 'call,' *ἐξεμέω*, 'vomit,' *τελέω*, 'finish,' *αἰνέω*, 'praise,' κ.τ.λ., reveal in their passive forms, e.g. *διψασμένος, ἠρκέσθην, τετελεσμένος*, κ.τ.λ., that they have lost an *σ* after the root-vowel *α* or *ε*, so that they do not properly come under the rule. Such other exceptions as occur (and they are very rare) are probably due to false analogy.

Such is the general scheme of conjugation, and to it there are no exceptions. Given the imperfect and aorist stem of a verb, the whole conjugation is known. Some verbs have both 2nd and 1st aorists, and some only 1st or 2nd. As a rule, when the imperfect stem and the root of the verb are identical, the 1st aorist is used, when the imperfect is a secondary formation, the 2nd.

In forming the 1st aorist it must be remembered that:—

(1) *β, π, φ* combine with *σ* to form *ψ*

γ, κ, χ ,, ,, ,, *ξ*

while *δ, θ, τ* are lost before . *σ*

(2) that *λ, μ, ν, ρ* absorb the following *σ*, the preceding vowel being lengthened by way of compensation; e.g. *ἔμεινα* for *ἔμενσα*, *ἔστειλα* for *ἔστελσα*, *ἐπῆρε* for *ἐπάρσε*, κ.τ.λ.

To form the imperfect stem either the simple root is retained, as in *γράφω, λύω, τιμάω, ζητέω, ἀγαπάω, τήκω, νήφω, νηστεύω*, κ.τ.λ., or it is increased in various ways:—

1. By the frequentative affix *σκ*, accompanied sometimes with reduplication, or by reduplication alone, in which case the reduplicated vowel is not *ε* as in the perfect, but *ι*, e. g. *γιγνώσκω*, 'I know,' from *γνο-*, *γίγνομαι* for *γιγένομαι* from *γεν-*, 'become,' *χάσκω*, 'I gape,' from root *χα-*, *θνήσκω* or *θναίσκω* for *θάνσκω* from *θαν-*, 'die,' *μιμνήσκω*, 'I remind,' from root *μνα-*, and so forth.

2. By adding *τ* after a labial, as *θάπ-τω*, 'I bury,' *τύπ-τω*, 'I strike.'

3. By adding *ι* consonantal, which becomes absorbed, producing a change in the final consonant of the root, *δι̯* becoming *ζ*, while *γ*, *κ*, *χ* + *ι̯* = *σσ* (or *ττ*); *γνωρίζω*, 'I know,' for *γνωρίδι̯ω*, *πράσσω* for *πράκι̯ω*, *διατάσσω* for *διατάγι̯ω*, *κ.τ.λ.*

4. By the affix *αν* often accompanied by nasalization of the root, e. g. *λαμβάνω*, 'I take,' from *λαβ-*, *μανθάνω*, 'I learn,' from *μαθ-*, *λανθάνω*, 'I hide,' from *λαθ-*; or by suffix *αν* + *ι* consonantal = *αιν*, as *παθαίνω*, 'I suffer,' from *παθ-*; or by *ν* alone, as *φέρνω* from *φερ-*, accompanied sometimes with change of vowel, as *γέρνω* from *γυρ-*, *(ἐ)παίρνω* from *ἐπαρ-*. This *ν* is occasionally inserted between the last consonant and the final vowel, especially *α*, of a root, e. g. *περνάω*, 'I pass,' aorist *ἐπέρασα*.

5. The root-vowel is strengthened, e. g. *υ* becomes *ευ*, as *φυγ-*, 'flee,' *φεύγω*, 'I flee,' *ἔφυγον*, 'I fled.'

The following is a list of so-called Irregular Verbs. In some cases the irregularity is produced by a striving for regularity led by false analogy.

αἰσθάνομαι, aor. *ᾐσθάνθην*, 'feel.'
ἁμαρτάνω, *ἥμάρτησα* and *ἥμαρτον*, 'sin.'
ἀναλίσκω, *ἠνάλωσα*, 'spend.'
ἀνοίγω, *ἤνοιξα* and *ἀνέῳξα*, 'open.'
ἀποθνήσκω, *ἀπέθανον*, *θὰ ἀποθάνω*, 'die.'
ἀπολλύω, *ἀπώλεσα*; pf. p. *ἀπολώλως -νῖα -ός*, 'lose.'

ἀρέσκω, ἤρεσα, θὰ ἀρέσω, 'please.'

αὐξάνω, ηὔξησα, θὰ αὐξήσω, 'grow.'

ἀφ-ικνέομαι, θὰ ἀφιχθῶ, ἀφίχθην and ἀφικόμην; p. p. ἀφιγμένος, 'arrive.'

ἀφίνω, ἄφησα and ἀφῆκα; imperat. ἄφες, ἀφήσατε and ἄφετε; p. p. ἀφειμένος, 'leave,' 'let go.'

βαίνω (chiefly found in compounds), ἔβην, ἔβης, ἔβη, κ.τ.λ.; imp. βᾶ, βῆτε, 'go;' aor. pass. παρεβάθη, 'it was transgressed;' f. θὰ βῶ. For ἔβην the vernacular uses ἔβηκα, κ.τ.λ.

βάλλω, root βαλ and βλα, θὰ βάλω, ἔβαλον or ἔβαλα, ἐβλήθην, βεβλημένος, 'cast,' 'put,' 'put on.'

βαρύνω, θὰ βαρύνω, ἐβάρυνα, θὰ βαρυνθῶ, ἐβαρύνθην, 'weary,' 'burden.'

βλέπω, aor. from root ἰδ- [*Fιδ*], εἶδον or -α, ἴδε and ἰδέ, also ἰδές, ἰδών, θὰ ἴδω, 'see.' In compounds regular, as κατέβλεψεν, 'he looked down,' ἀνέβλεψα, 'I looked up.'

βόσκω, aor. from stem βοσκε-, 'feed,' θὰ βοσκήσω, κ.τ.λ.

βούλομαι, 'I will,' 'intend,' θὰ βουληθῶ, ἐ—, also ἠβουλήθην, as if from ἐβουλε-.

βρεχω, pass. aor. ἐβράχην, θὰ βραχῶ, κ.τ.λ., 'rain.'

γηράσκω, ἐγήρασα, κ.τ.λ., 'grow old.'

γίνομαι (γίγνομαι), θὰ γείνω, ἔγεινα or ἐγενόμην, γενόμενος; pf. γέγονα; pf. p. γεγονώς, 'become.'

γινώσκω (γιγνώσκω), θὰ γνώσω, ἔγνωσα and ἔγνων, ἔγνως, ἔγνω, ἔγνωμεν, ἔγνωτε, ἔγνωσαν; imp. γνῶθι, γνῶσον or γνῶσε; aor. p. γνώσας and γνούς (γνοντ-), 'know.' Chiefly in compounds, e. g. ἀνάγνωθι, 'read,' 'recognize.'

δεικνύω, the aor., &c., from δεικ-; p. p. p. δεδειγμένος, 'show.'

δέρνω, δέρω or δαίρω, θὰ δείρω, ἔδειρα; p. θὰ δαρῶ, θὰ δαρθῶ, ἐδάρην or ἐδάρθην, 'flog,' 'flay.' Hence δέρ-μα, 'skin.'

δέχομαι, ἐδέχθην, θὰ δεχθῶ; p. p. δεδεγμένος; aor. m. also found, ἐδεξάμην; p. δεχθεὶς and δεξάμενος, 'receive.'

διδάσκω, the aor. from διδαχ-, 'teach.'

διδράσκω (in comp.) (root δρα-), ἀπέδρασα, ἀπέδρασας, ἀπέδρασεν,

also ἀπέδρας, ἀπέδρα (cf. γνω-); part. ἀποδρὰς, ἀποδρᾶσα, 'run away.'

δίδω, θὰ δώσω, ἔδωσα and ἔδωκα, θὰ δοθῶ, ἐδόθην; p. p. p. δεδομένος, 'give.'

δύνα-μαι -σαι -ται -μεθα -σθε -νται (α throughout); subj. δύνωμαι, δύνησαι, δύνηται, δυνώμεθα, δύνησθε, δύνωνται, or like the indicative; inf. δύνασθαι; p. δυνάμενος; imp. ἐδυνάμην and ἠδυνάμην (cf. βούλομαι), κ.τ.λ. (with α throughout); θὰ δυνηθῶ, ἠδυνήθην, 'can,' 'am able.'

ἐγειρω; imp. ἤγειρον; aor. ἤγειρα, θὰ ἐγερθῶ, ἠγέρθην, 'raise,' 'wake,' 'rise,' 'awaken;' p. p. p. ἐγηγερμένος.

εἶμαι (εἰμὶ), εἶσαι, εἶνε (ἐστι), εἴμεθα (ἐσμὲν), εἶσθε, εἶνε (εἰσί); subj. ᾖμαι (ὦ), ᾖσαι (ᾖς), ᾖνε (ᾖ), ᾖμεθα (ὦμεν), ᾖσθε, ᾖνε (ὦσι); imp. ἔσο, ἔστω, ἔστωσαν; inf. εἶσθαι (εἶναι); p. ὤν (ὀντ-), 'be.' No aorists, for which ἔγεινα, θὰ γείνω, κ.τ.λ., are used.

ἐκπλήττω; 1st aor. act. from πληγ-; 2nd aor. pass. from πλαγ-, 'astonish.'

ἐμποδίζω, 'hinder,' takes no augment.

ἔρχομαι, 'come' (ἐλθ-); fut. p. ἐλευσόμενος for ἐλυθσόμενος.

εὑρίσκω (εὑρ-, augment optional), 'find.'

εὔχομαι (εὐχη-), 'wish.'

ἔχω (σχ- σχε-), ἔσχον, θὰ σχεθῶ, ἐσχέθην, 'have.'

ζάω, ζῶ, ζῇς, ζῇ, ζῶμεν, ζῆτε, ζῶσι, 'live,' ἔζησα.

ἠξεύρω, 'know,' μαθ-.

θάπτω, 'bury' (ταφ-, pass.); p. p. p. τεθαμμένος.

θέλω, ἐθέλω (θελε- ἐθελε-), 'will.'

θέτω (class. τίθημι) (θε-), ἔθηκα, θὰ θέσω (mid. comp. προτίθεμαι, 'I propose,' 'set before myself'); θὰ τεθῶ, ἐτέθην; part. imp. τιθεὶς; aor. θείς, 'place.'

ἱστάω, ἱστῶ (in comp. chiefly), also σταίνω, στήνω, στέκω; root στα- (class. ἵστημι), 'set,' 'stand,' ἵσταμαι, 'I stand;' ἔστησα, 'I set' (trans.); ἔστην, 'I stood,' also ἐστάθην, in passive sense ἐστήθην; p. ἱστάμενος, στάς.

κάθημαι (= κατὰ + ἧμαι), 'sit,' ἐκαθήμην, ἐκάθησα, κάθησε, θὰ καθήσω. The chief irregularity here is that the aorists are active in form with intransitive sense.

καίω (καϝ- καυ-), θὰ καύσω, ἔκαυσα, θὰ καῶ, ἐκάην, 'burn.'

καλέω (κλα- κλε-), ἐκλήθην, κεκλημένος, 'call.'

κάμνω (καμ-), 'do.'

κεῖ-μαι, κ.τ.λ., subj., ditto. Endings added to stem without any intervening vowel. Past impf. ἐκείμην, ἐκεῖσο, κ.τ.λ.; no aor., 'lie.'

κερδαίνω (κερδίζω) (κερδε-), 'gain.'

κερνάω (κεράννυμι), θὰ κεράσω, κ.τ.λ., 'mix.'

κλαίω (κλαϝ-), cf. καίω, 'weep.'

κλέπτω (κλεπ- κλαπ-), 'steal,' ἐκλάπην, θὰ κλαπῶ.

κορέννυμι, not used, but θὰ κορέσω, ἐκόρεσα, 'satiate.'

κόπτω (κοπ- or κοβ-), 'cut.'

κρεμάω, κρεμνάω, κρέμαμαι (cf. δύναμαι); θὰ κρεμάσω, θὰ κρεμασθῶ, κ.τ.λ., 'hang.'

λαγχάνω (λαχ-), 'fall in with,' 'obtain by lot.'

λανθάνω (λαθ-), θὰ λανθασθῶ, 'hide,' 'escape,' in passive 'am mistaken.'

λούω (λου- and λουσ-), θὰ λουσθῶ, λουσμένος or λελουμένος, 'wash.'

μανθάνω (μαθ-), 'learn.'

μάχομαι (only in imperfect), 'fight.' For other tenses, πολεμε-.

μέλλω, 'intend,' 'be about to' (only in impf.); past ἤμελλον and ἔμελλον.

μιγνύω (μιγ-), 'mix,' ἔμιξα, ἐμίγην, ἐμίχθην.

οἶδα (ϝιδ- ϝοιδ-), 'I know.' Chiefly in phrases, τίς οἶδε; 'who knows?' Κύριος οἶδε, 'Lord knows;' οὐκ οἶδα for δὲν ἠξεύρω, 'I don't know.' Cf. our own archaism, *I wot not.*

μιμνήσκω (in comp.) (μνα- μνησ-), ἔμνησα, ἐμνήσθην, 'remind,' 'remember.'

οἰκτείρω, ᾤκτειρον, ᾤκτειρα, 'pity.'

ὀμνύω (ὀμο-), ὤμοσα, θὰ ὀμόσω, 'swear.'

πάσχω (for πάθ-σκω) or παθαίνω (παθ-), 'suffer.'

πείθω, πείθομαι, 'persuade,' 'obey;' ἔπεισα, ἐπείσθην; πέπεισμαι, 'I am persuaded;' πέποιθα, 'I trust.'

πηγαίνω and ὑπάγω (παγ- ὑπαγ-), 'go;' ἐπῆγα, θὰ πάγω. The η in ἐπῆγα or ὑπῆγα is the result of the augment in the aorist (or imperfect) of the simple verb ἦγον, ἦγα from ἀγ-.

πίνω (πι-), 'drink;' ἔπιον and ἤπια.

πίπτω (πεσ- for πετ-), 'fall.'

πλέω or πλεύω (πλευ-, πλεϝ-), 'sail.'

πνέω, πνεύω (πνευ- πνεϝ-), ἔπνεύσθην, 'breathe.'

ῥέω, ῥεύω (σρευ- σρεϝ-), ἐῤῥευσα for ἔσρευσα, 'flow.'

ῥηγνύω (ῥήγνυμι), ῥήγνυμαι (cf. δύναμαι), κ.τ.λ. (ῥηγ- ῥαγ for ϝραγ-), hence ἐῤῥάγην, κ.τ.λ., 'break.'

ῥώννυμι, obs. except in ἔρρωσο, ἔρρωσθε, 'be strong!' 'hail!' 'farewell!'

σβύνω (σβυ- σβε-), 'quench;' ἔσβεσα and ἔσβυσα, ἐσβέσθην, ἐσβεσμένος.

σέβομαι (σεβα[δ]-), ἐσεβάσθην, 'honour,' 'revere.'

σήπομαι (σαπε-), 'rot;' ἐσάπησα, ἐσαπήθην.

τήκω (τηκ- and τακ-), 'melt;' ἔτηξα, ἐτάκην.

τρέμω, ἔτρεμον, 'tremble.' No aor. Place supplied by ἔτρεσα (classical), ἐτρόμαξα (modern).

τρέπω (τρεπ- and τραπ-), 'turn;' ἔτρεψα, ἐτράπην, τετραμμένος.

τρέφω (θρεπ- and τραφ-, cf. τριχ-, nom. θρίξ), 'feed;' ἔθρεψα, ἐτράφην, τεθρεμμένος or τεθραμμένος. Cf. also θάπτω.

τρέχω (τρεχ- and δραμ-), 'run;' ἔτρεξα and ἔδραμον.

τρώγω (class. ἐσθίω) (φαγ-), 'eat.'

τυγχάνω (τυχ-), 'chance.'

ὑπισχνέομαι or ὑπόσχομαι, ὑπεσχέθην (cf. ἔχω), 'promise.'

φαίνομαι, 'seem,' 'appear' (for φάνομαι), ἐφάνην.

φέρω, φέρνω, 'bring;' imp. ἔφερον; aor. ἔφερα. In a few compounds the stem ἐνεγκ- or ἐνεκ- is used for aor. ἤνεγκα or ὦν, ἐνεχθῶ, ἠνέχθην, κ.τ.λ.

φεύγω (φυγ-), 'fly,' 'flee,' 'depart.'

φθείρω (φθαρ-), ἔφθειρα, ἐφθάρην, ἐφθαρμένος, 'spoil,' 'corrupt.' In comp.

χαίρω (χαρ-), θὰ χαρῶ, ἐχάρην, 'rejoice,' 'be glad.' Impf. active, aorists passive in form, but intransitive in sense.

χορταίνω (χορτα-), 'satiate.'

χέω (χυ-, χευ-, χεϝ-), χύνω, except in comp., ἔχυσα, κεχυμένος, κ.τ.λ., 'pour.'

On Derivation and Composition.

Closely allied to the subject of Greek accidence is that of the formation of words.

There are two principal ways by which words are built up in Greek, first, by addition of suffixes and prefixes by themselves unmeaning, and secondly, by the compounding of two or more words. The first may be called an inflexional, the second an agglutinative process, or they may be distinguished as the processes of derivation and composition.

Derivation by Affix or Prefix.

The principal prefixes are:—

ἀ(ν)- = English *un*, e. g. γραπτό-, 'written,' ἄγραπτο-, 'unwritten;' ὑποφερτό-, 'bearable,' ἀνυπόφερτο-, 'unbearable.' Observe change of accent, which is typical.

εὐ-, 'well,' 'easily,' &c., e. g. καταληπτό-, 'comprehensible,' εὐκατάληπτο-, 'easy of comprehension.'

δυσ-, 'ill,' 'hard,' &c., e. g. ἀναβατό-, 'accessible,' 'that may be ascended,' δυσανάβατο-, 'hard to ascend.'

All these prefixes may be compounded with the *essential part* less the formative vowel of a substantive, and form, by the addition of a new formative vowel, an altogether fresh word, e. g. from μορφ-ᾱ-, 'shape,' take ᾱ and add ο; the stem μορφο- thus obtained, which has no independent existence, may then be combined, thus: ἄμορφο-, 'shapeless,' δύσμορφο-, 'misshapen,' εὔμορφο-, 'shapely,' 'fair.' Or again, from τύχ-α- (η-),

'fortune,' we derive ἀτυχέσ-, 'luckless,' δυστυχέσ-, 'unlucky,' εὐτυχέσ-, 'lucky.' Such forms should not mislead us to suppose there is any such word as τυχέσ-, μορφό-. This principle is of very wide application, e. g. ἐκβαλ- is a verb root meaning 'to put out,' 'to extricate oneself or others.' There is no such word as ἔκβολο-, 'extricable,' though there is a noun ἐκβολή-, 'issue,' 'exit,' but there is the adjective δυσέκβολο-, 'inextricable,' and this form is typical of many others. In this place it is convenient to observe that the change from α or ε to ο is very common in forming noun stems from verbal roots, thus: βαλ- becomes βολ-, φερ- φορ-, and similarly many others. Besides ἀ-, εὐ-, and δυσ-, the chief prefixes are prepositions, but as these are independent words, we shall consider them under the head of "Composition." Besides these, we have the merely euphonic ὀ-, ἀ-, as ὀ-λίγος for λίγο-ς, 'small,' 'few;' ἀστάχιον for στάχιον, 'an ear of corn.'

Suffixes.

-μὸ-, masculine = '-ing,' e. g. παλ-, '*pal*-pitate,' παλμό-ς, 'palpitation,' 'throb;' also adjectival, e. g. θερ-, 'heat,' θερμό-, 'heated,' 'warm.'

-μὸν-, masculine = '-er,' e. g. ἡγε-, 'lead,' ἡγεμών [όν-ς], 'leader.'

-μον-, masculine, e. g. τλα- τλη-, 'bear,' τλήμων, 'enduring,' 'suffering.'

-μὲν-, masculine, '-er;' ποι- (ποε- παε-), 'feed,' ποιμήν [-ένς], 'shepherd.'

-μάτ-, neuter, effect of action, e. g. πρακ-, 'do,' πρᾶγμα[τ], 'deed,' 'thing done.'

μὴ-, feminine, e. g. γραμ-μὴ for γραφ-μή, 'a line.'

τερ-, chiefly in relations, e. g. πα-τὴρ, 'father,' μήτηρ, 'mother.'

-τηρ- = '-er;' κλη-τήρ, 'caller,' 'summoner,' 'policeman,' σω-τήρ, 'saviour.'

-τορ- = '-er;' ῥή-τωρ, 'speaker,' 'orator.' Of this, τυρ in μάρ-τυρ is a variant.

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-τη- = '-er;' *πολί-της*, 'citizen;' also *-τή-*, e. g. *κρι-τής*, 'judge.

-τρια- and *τειρα*, feminine form of above, as *ποιή-τρια*, 'poetess,' *ὑπηρέ-τρια*, 'maid servant.'

-τρίδ- = '-ster,' '-stress;' *αὐλη-τρίς*, 'flute-player' (female).

-τρο-, *-τρό-*, neuter = instrument or object of action, e. g. *ἄρο-τρο-ν*, 'plough,' *λου-τρόν*, 'bath.'

-θρο-, bye-form of above; *ἄρ-θρον*, 'ar-ticle,' 'joint,' 'fitting,' from *ἀρ-*, 'fit.'

-θλη-, feminine form of above, e. g. *γενέθλη* from *γενε* (*γεν-*), 'birth,' 'generation.'

-σύνη- = '-ness,' feminine, e. g. *εὐφροσύνη* = *εὐφρον-σύνη*, 'gladness.'

-τητ- = '-th,' feminine, e. g. *νεό-της* [*τς*], 'youth.'

-ίᾱ, *-ιᾰ*, and *ία*, *ιὰ* = '-th,' feminine, e. g. *μαν-*, 'rave' (*μαίνομαι*), *μανία*, 'madness;' *ἀληθὲσ-*, 'true,' *ἀλήθεια* [*ἀλήθε(σ)ια*], 'truth;' *ἀμαθὲσ-*, 'unlearned,' *ἀμάθεια*, 'ignorance;' *στρατ-ὸ*, 'force,' *στρατιὰ*, 'army;' *σκότ-ες-*, 'dark' (subst.) *σκοτία*, 'darkness.'

-ιο-ν, neuter, 'place of,' e. g. *Μοῦσα*, 'Muse,' *μουσεῖον*, 'place of Muses' (*μουσέ-ι-ον*, *μουσήϊον*); *μνήμη*, 'memory,' *μνημεῖον*, 'place of remembrance,' 'tomb,' 'monument;' Ionic, *μνημήϊον*.

-ὼν, masculine, 'abode of;' *δένδρ-ε-ο-*, *δένδρ-ο-*, 'tree,' *δενδρὼν*, *δενδρεών*, 'plantation.'

-ίδ- = '-ess' } Sign of female agency or quality. { *Γερμαν-ό-ς*, 'German,' *Γερμανίδ-*, 'German lady.'

-άδ- = '-ess' } { *λάμπ-*, 'shine,' *λαμπάδ-*, 'candle.'

-αινα-, 'wife of;' *Κώστας*, 'Constant,' *Κώσταινα*, 'Mrs. Constant.'

-ίνα-, 'wife of;' *Νικολ-ῆ-ς*, *Νικολ-ίνα*.

-άρη-ς, *άριο-ς* = 'er;' *περίβολ-ο-*, 'garden,' *περιβολάρης*, 'gardener.'

-ᾶ-ς, 'dealer in' or 'agent;' *φαγ-*, 'eat,' *φαγᾶ-ς*, 'a glutton;' *μύλων-*, 'mill' (*μύλο-ς*), *μυλωνᾶ-ς*, 'miller.'

-ήλα-, *-ύλα-* = '-ness;' *μαῦρ-ο*, 'black,' *μαυρήλα*, 'blackness.'

-οῦ, feminine of *ᾶ-ς*; *βούτυρ-ο-*, 'butter,' *βουτυρ-οῦ*, 'butter-woman.'

-ούρα-, the Latin *-ura*, our *-ure*; σκότ-ος, σκοτούρα, '(black) care;' κλει-, κλει-σ-ούρα, 'an enclosure' (the σ is that of the aorist).

-ουριά-, 'haunt of;' κλέφτ-η-ς (κλέπτης), 'robber,' κλεφτουριά, 'den of robbers.'

-σία- for τ-ία; ἀνόη-τ-ο-, 'senseless,' 'ἀνοη-σ-ία, 'senselessness.'

-λη- = 'iness;' ὁ-μίχ-λη, 'mist(iness),' νεφέ-λη (νέφες-), 'cloud(iness).'

-ρα-, 'place where,' 'thing by which;' ἕδ-ρα [σέδ-ρα], 'seat.'

-ρο-, neuter, 'thing done;' δῶ-ρον, 'a gift.'

-ον- (-εν-, -ην-); εἰκ-ών, 'like-ness,' 'picture.'

-ανο-, -όνη-, 'instrument;' (*F*)ὄργ-ανον, 'tool' (root *Fεργ-*, 'work), ἀγχ-όνη, 'strangling,' δρέπανον and δρεπάνη, 'sickle' (δρεπ-, 'reap').

-νο- = '-ful,' '-ness;' ὕπ-νος [σύπ-νος], 'sleep,' σκοτεινόν for σκοτεσνόν, 'dark,' σεμνόν for σεβνόν, 'worshipful.'

-νι- = '-ness,' feminine; σπά-νις, 'scantness.'

-τι- = '-er' masculine, '-ing' feminine, also -σι-; μάν-τις, 'warner,' 'prophet,' φύσις, 'growing,' 'nature.'

-τυ- (rare); ἄσ-τυ, *Fάσ-τυ*, 'dwelling-place,' 'city.'

-ες- (nominative ος), neuter; γέν-ος, 'kin-dred.'

-πουλο-, -πούλα, 'son,' 'daughter;' Χρηστό-πουλος, 'son of Chrestos,' βοσκο-πούλα, 'shepherd girl.'

-ίδη-, feminine -ιδ-, 'son;' Λασκαρίδης, 'son of Lascar.'

-ιμο-ν, genitive ίματος, action of a verb; γέλα-, 'laugh,' γελά-σιμον, 'laughter.'

-ω, -ὼ, ending of some female proper names, e. g. Ἀγγελικώ, Χρύσω, Ἀργυρώ.

-μο- (ι), -ίο- (ί), -άρι(ο), -άκι-, -άφι-, -ύφι- (neuter), -άκη-ς, ούλη-ς (masculine), -ούλα, -ίτσα, -ούδα (feminine), are all diminutive endings. Sometimes several are combined, e. g. παιδί, παιδάρι-, παιδαράκι for παιδαρ(ι)άκι, 'a very little boy,' κομμάτι, κομματάκι, 'a little piece.' By substituting α for ι, the diminutive is changed to an augmentative, e. g. κομμάτα,

'a big piece,' Θεοφιλᾶ-ς, 'big Theophilus.' So, above φαγ-ᾶ-ς is 'a big eater.'

ADJECTIVE ENDINGS.

Such are:—

-σιο- (old genitive ending, τοῦ = τόσιο), e. g. δίπλα, adverb, 'doubly,' διπλάσιο-, 'two-fold.'

-κό-: πατρ-ι-κό-, 'father-ly,' καρδια-κό-, 'of the heart,' θηλυ-κό-, 'female,' φυσι-κό-, 'natural.'

-μο-: ὠφελ-, 'profit,' ὠφέλιμο-, 'profitable.'

-υ-λο- and -ύλο-: στώμ-υλο-, 'talkative' (στομα(τ) = 'mouth').

-ί-λο-: ὀργ-ί-λο-, 'wrathful.'

-η-λό-: σιωπ-η-λό-, 'silent,' χαμ-η-λό, 'mean,' 'lowly' (χαμαί, 'on the ground,' old locative).

-ινο-: ξύλ-ινο-, 'wood-en.'

-ιο-: Ἀθηναῖο- (Ἀθηνά-ϊο-), 'Athenian.'

-ρό-: λυπη-ρό, 'grievous.'

-εντ- (-ϝεντ-): πτερό-εντ-, 'winged,' μαυρομαλλοῦσσα for μαυρο-μαλλό-εντ-σα, 'black-haired.'

-τὸ-, verbal adjective: γραπ-τὸ- for γραφ-τό-, 'written,' or '*writeable.*'

-τέο-, 'what should be:' τί πρακ-τέο-ν; 'what('s) to be done?'

To these must be added the participial endings given above in connexion with the verb, and the simplest noun stems, affixes, substantive and adjective, -α-, -η-, -ο-, -υ-, -εσ-, κ.τ.λ., with which the student has already been made familiar.

COMPOUND WORDS.

In the composition of words there is no language more prolific than the Greek, whether Ancient or Modern.

The rules of compounding words are very simple.

The chief points requiring attention are—(1) the accent, (2) the part played by the vowel ο, (3) the creation by composition of new stems.

(1) As to the accent, the rule is, that in compound words it

goes as far back as possible, quite irrespective of its original place in the final word.

(2) The simplest case of composition is where the stem of the first word ends in *o*, and the final word begins with a consonant and suffers no change, e. g. *παλαιὸ-ν κάστρον*, 'an old fortress,' becomes *παλαιόκαστρον* ('Oldfort'), often the name of a place; *ξυνὸ-ν*, 'sour,' *γάλα*, 'milk,' *ξυνόγαλα*, 'butter-milk.' If the last word begins with a vowel, the o of the preceding stem is absorbed, e. g. *ξυλάνθρωπος* for *ξυλο-άνθρωπος*, 'wooden-man,' 'blockhead.' If the stem of the first word ends in a consonant, or an *α* or *η*, *ο* is either inserted or substituted, e. g. *θαλασσόνερον*, 'sea-water,' from *θάλασσα* and *νερόν*. The diminutive suffix *ιο* also becomes *ο* in compounds, e. g. *κρασοπότηρον*, 'wine-cup,' for *κρασιοπότηρον*, and that even as respects the latter half of the compound, as *μολυβοκόνδυλον*, 'lead-pencil,' from *μολυβι(ον)* and *κονδύλι(ον)*.

(3) A number of new stems, for the most part verbals in *ο*, arise by the process of composition; and here observe the stem which denotes the agent has (if possible) the accent, e. g. *ἀνθρωποκτόνος*, 'a man-slayer' (but *ἀνθρωπόκτονος*, 'slain by man'), *λογογράφος*, 'a writer of words,' *θεολόγος*, 'a talker about God,' *λειπόθυμος* (*λειπ- θυμό-*), literally, 'leaving life,' i. e. fainting. N.B.—There are no such independent words as *κτόνο-ς*, 'slayer,' *γράφο-ς*, 'writer,' *λεῖπο-ς*, 'leaver.'

Words ending in *-ι-* cannot stand as the last word of a compound, but are replaced by the more abstract *-ία*, e. g. *λειποταξία*, 'leaving the ranks,' not *λειπόταξις*; *παλιγ-γενεσία*, 'new-birth,' 'regeneration,' not *παλιγγένεσις* or *παλιγγέννησις*. Words like "Parthenogenesis" for "Parthenogenesia," used as terms of science, are barbarous in the last degree. This applies also to compounds with the particles *ἀ*, *εὐ*, *δυς*, as *ἀταξία*, *εὐταξία*, *δυστυχία*, not *ἄταξις*, *εὔταξις*, *δυστύχη*.

PREPOSITIONS IN COMPOSITION.

ἀπὸ, *παρὰ*, *ἀντὶ*, *ἐπὶ*, *ἀνὰ*, *διὰ*, *μετὰ*, lose their final vowel in

composition before another vowel; not so περὶ, ἀμφί, e. g. ἐπώνυμος (ὄνόματ, dialectically ὀνύματ), 'named after,' but περιώνυμος, 'famous.'

In the case of verbals in -τὸ- compounded with a preposition, only usage can teach the student where to place the accent, but probably the explanation of the irregularity is that where the compound verbal is taken straight from the verb, e. g. ἀναβατός from ἀναβα-, the accent maintains its natural place; where, however, the verbal is first formed a simple word, and then compounded with the preposition, the accent is thrown back, e. g. θετόν, 'a thing placed,' ἐπί-θετον, 'an adjective.'

Particles or Uninflected Words.

These may be subdivided into adverbs, conjunctions, and prepositions.

Adverbs.

The greater number of these are themselves inflexions of adjectives, and are interesting as revealing to us old case-endings otherwise lost to the language.

Any adjective can be changed to an adverb, either by the ending -ως (for -ωτ), an old instrumental termination, or by using the neuter objective, singular or plural. The plural is used chiefly in the superlative degree of adjectives, the singular sometimes in the comparative, ως in the positive; e. g. from καλὸ-, κακὸ-, 'good,' 'bad,' καλῶς, 'well,' κάλλιον, 'better,' κάλλιστα, 'in the best way,' 'best;' κακῶς, 'ill,' κακώτερον or χεῖρον, 'in a worse way,' χείριστα or κάκιστα, 'in the worst way.' But in familiar phrases, such as πολὺ καλά, 'very well,' εἶμαι καλά, 'I am well,' the neuter plural is preferred.

A considerable number of adverbs are also formed by the following old case-endings:—

-θεν or -θε, ablative = 'from,' e. g. αὐτό-θεν, 'thence,' πό-θεν; 'whence?' ὅθεν, 'whence,' 'wherefore,' ἐκεῖ-θεν, 'thence,' μακρό-θει 'from afar,' κ.τ.λ.

-σε, 'to a place,' as ἐκεῖ-σε, 'thither.'
-δε, 'to' or 'at,' as ὧ-δε, 'hither,' ἔνθα-δε, 'hither,' 'here.'
ι dative or locative, e. g. οἴκοι (οἴκο-ι), 'at home,' χαμαί (χαμά-ι), 'on the ground.'
-ν, also locative, e. g. αὐτοῦ, 'there,' 'here,' χάμου, vernacular for χαμαί.
-θι, also locative, e. g. ἀλλαχ-όθι, 'elsewhere.'

The following is a list of the principal adverbs of time and place:—

ADVERBS OF PLACE.

πού; where? whither?
που, somewhere.
ὅπου, where.
πόθεν; whence?
ὅθεν, ὁπόθεν, whence.
ἐνταῦθα, ἐδῶ, ὧδε, here, hither.
αὐτοῦ, there.
ἐκεῖ, there, yonder.
ἐκεῖσε, thither.
ἐκεῖθεν, thence.
ἐντεῦθεν, thence.
τῇδε κἀκεῖσε, hither and thither.
ἐδὼ καὶ ἐκεῖ, here and there.
ἀλλαχοῦ, ἀλλοῦ ἀλλαχόθι, elsewhere, elsewhither.
ἄλλοθεν, elsewhence.
πανταχοῦ, παντοῦ, everywhere.
ἐνιαχοῦ, κάπου, somewhere.
ἑκατέρωθεν, from or on either side.
ἀμφοτέρωθεν, from or on both sides.
δεξιόθεν, on the right.
ἀριστερόθεν, on the left.
κύκλῳ, τριγύρῳ, round about.
πέριξ, around.
ὑποκάτω, beneath.
κάτω, below.
κάτωθεν, from below.
ἄνωθεν, from above.
δεξιὰ, to the right.
ἀριστερὰ, to the left.
ὁμοῦ, together.
προσωτέρω, further on.
ἐπάνω, above.
ἄνω, above.
πλησίον, ἐγγὺς, near.
ἐντὸς, within.
ἔσωθεν, ἔνδοθεν, from within.
ἐκτὸς, ἔξω, without. ἐκτὸς τοῦ ὅτι, νὰ, κ.τ.λ., except that, &c.
ἔξωθεν, from without.
ὀπίσω, back, backwards.
κατόπιν, behind, afterwards.
ὄπισθεν, from behind.
ἐμπρὸς, before, forwards.
ἔμπροσθεν, from before.
οὐδαμοῦ, nowhere.
μακρὰν, far.
ἐνώπιον, in the presence of, before.
ἀπέναντι, opposite.
πέραν, πέρα, beyond. ἐκεῖ πέρα, over yonder.
περαιτέρω, further.

ADVERBS OF TIME.

πότε, when.
ποτέ, ever.
σήμερον, to-day.
αὔριον, to-morrow.
πρωΐ, early.
μεθαύριον, the day after to-morrow.
χθὲς, ἐχθές, yesterday.
προχθές, the day before yesterday.
ἄλλοτε, formerly, at another time.
πρὶν, πρότερον, sooner, before.
τότε, then.
ἔπειτα, εἶτα, then, afterwards.
τέλος, at last.
πάντοτε, ἀείποτε, ἀεί, always.
αἰωνίως, eternally.
εἰσαεί, ἐσαεί, for ever.
νεωστί, lately.
ἐσχάτως, lately.
ἤδη, already, now.
πλέον, henceforth, more.
ἔτι, εἰσέτι, ἀκόμη, still, yet, besides.
ἀμέσως, εὐθύς, straightway, directly.
ἀργά, late.
βραδύτερον, later.
ἔκτοτε, since then.
νῦν, τώρα, now.
ἐνίοτε, κἄποτε, sometimes.
πολλάκις, often.
συνεχῶς, συχνάκις, continuously, frequently.
οὐδέποτε, never.
μόλις, scarcely, hardly.
σχεδόν, almost.
αἴφνης, suddenly.
ἔξαφνα, ἐξαίφνης, ἀφνιδίως, suddenly.
ὅσον οὔπω, very soon (lit. just not yet).
ἐφέτος, this year.
τοῦ χρόνου, next year.
πέρυσι, last year.
ἀνέκαθεν, from earliest times.
ἀπόψε, this evening.
ἐψὲς, yesterday evening.
νυχθημερὸν, day and night.
αὐθημερὸν, on the same day.
ἐνωρὶς, early.
συγχρόνως, at the same time.
ταυτοχρόνως, simultaneously.
ἐνταυτῷ, σύναμα, συνάμα, at once.
βαθμηδὸν, by degrees.
ἅμα, along with, at the same time.
λοιπὸν, therefore.

Many of these adverbs serve also as conjunctions, and others as prepositions; indeed, no very definite line of demarcation can be drawn between these various particles, but as conjunctions proper the following should be noted :—

καὶ, and, also, even.
καὶ — καὶ, both — and.
τε — καὶ, both — and, e.g. *μικροί τε καὶ μεγάλοι*, both small and great
οὐχι μόνον — ἀλλὰ καὶ, not only — but also.
οὐ μόνον — ἀλλὰ καὶ, not only — but also.
καὶ — δὲ, but — also.

οὔτε — οὔτε (with indic.), neither — nor.
μήτε — μήτε (with subj. and imper.), neither — nor.
οὐδὲ, μηδὲ, not even.
ἤ, or; ἤ — ἤ, either — or.
εἴτε — εἴτε, ἐάν τε — ἐάν τε, whether — or.
μὲν, indeed, 'tis true. } Never first in a sentence.
δὲ, but. }
ὁτὲ μὲν — ὁτὲ δὲ, at one time — at another.
καίτοι, εἰ καὶ, ἐὰν καὶ, μ'ὅλον ὅτι, although.
καίπερ, although.
ὅμως, however.
μ ὅλον τοῦτο, μ'ὅλα ταῦτα, nevertheless.
εἰ δὲ μὴ, else. εἰ μή, unless.
ὁσάκις, as often as.
ἐνῷ, while.
ἐνόσῳ, as long as.
πρὶν, πρὶν ἤ, πρὶν νὰ, before (followed by subjunctive).
ἕως οὗ, ἕως ὅτου, until.
μέχρις οὗ, ἄχρις οὗ, until.
ἀφοῦ, since.
ἐὰν, ἄν, εἰ, if.
ἄν, πότερον, whether.
ὅτι, that (with indic.).
νὰ, that (with subj.).
ἄρα, so, then.
ἑπομένως, accordingly.
ὥστε, so that.
ὥστε νὰ, so as to.
δηλαδὴ, that is to say.
τουτέστι, that is.
ἤτοι, ἤγουν, that is.
ἐπειδὴ, since.
διότι, because.
ὅσῳ — τόσῳ, ὅσον — τόσον, the — the, as in "the more the merrier."
μᾶλλον, rather, more.
ἵνα, διὰ νὰ, ὅπως, in order that.
ὡς, ὅπως, as, so as, just as.
ὅσῳ καὶ ἄν, however much.
ὡς ἐὰν, ὡσὰν, σὰν, ὡσεί, as if.

Prepositions.

In the vernacular all prepositions, in as far as they are used at all, may be construed with the accusative case; but educated people, following (partly) classical usage, employ them as follows:—

With the Objective (Accusative) alone.

εἰς, 'in,' 'into,' 'at.'
μὲ, 'with.'
ἀνά, 'over,' 'up,' 'in,' 'by; as ἀνὰ σειρὰν, 'in a series.'
χωρὶς, 'without.'

With Genitive alone.

ἀντί, 'instead of,' 'for.'
ἄνευ, 'without.'
ἐκτός, ἔξω, 'beyond,' 'without.'
πρίν, πρό, 'before.'
ἐκ, ἐξ (before vowels), 'out of,' 'from.'

With Dative alone.

ἐν, 'in' (never *into*).
σύν (not common), 'with.'

With Genitive and Accusative.

κατά, Gen., 'against,' e. g. κατὰ τοῦ ἀνθρώπου, 'against the man.'
Acc., 'according to,' 'by,' 'in,' e. g. κατὰ μέρος, 'in part.'

μετά, Gen., 'with,' e. g. μετὰ πολλῶν ἀνθρώπων, 'with many men.'
Acc., 'after,' e. g. μετὰ πολλὰς ἡμέρας, 'after many days.'

ὑπέρ, Gen., 'for the sake of,' e. g. ὑπὲρ ἐμοῦ, 'on my behalf.'
Acc., 'over,' e. g. ὑπὲρ τὴν πόλιν, 'over the town.'

ὑπό, Gen., 'by,' e. g. ὑπ' ἐμοῦ, 'by me.'
Acc., 'under,' e. g. ὑπ' ἐμέ, 'under me.'

ἀπό, 'from,' Acc. or Gen. without distinction of meaning, but colloquially with former.

διά, Gen., 'with,' 'by means of,' e. g. διὰ τούτου, 'by this means.'
Acc., 'on account of,' 'for,' e. g. διὰ τοῦτο, 'on this account.'

περί, Gen., 'about,' 'concerning,' e. g. περὶ ἐμοῦ ὁμιλοῦσιν, 'they are talking about me.'
Acc., 'round,' 'near,' e. g. περὶ ἐμὲ ἵστανται, 'they are standing round me.'

With Genitive, Dative, and Accusative.

ἐπί, Gen., 'in the time of,' 'upon,' 'on,' e. g. ἐπ' ἐμοῦ, 'in my time,' ἐπὶ τῆς τραπέζης, 'on the table.'
Acc., 'on to,' 'up to,' e. g. ἐπὶ τὸ τεῖχος ἦλθε, 'he came up to the wall.'

ἐπὶ, Dat., 'on account of,' 'over,' e. g. ἐπὶ τῇ δυστυχίᾳ μου ὀδύρομαι, 'I wail over,' or 'bewail my misfortune.'

πρὸς, Gen., 'for the sake of,' e. g. πρὸς θεοῦ! 'for God's sake!'

Acc., 'to,' 'towards,' e. g. πρὸς αὐτὸν ἦλθον, 'I came to him.'

Dat., 'in addition to,' 'besides,' e. g. πρὸς τούτοις, 'more than this.

παρὰ, Gen., 'from (the part of),' e. g. παρὰ τοῦ ὑπουργοῦ, 'from the minister.'

Dat., 'with,' 'among,' e. g. παρὰ τοῖς Ἄγγλοις, 'among Englishmen.'

Acc., 'along,' 'by the side of,' 'all but,' 'short of,' e. g. παρὰ τὸν ποταμόν, 'alongside the river;' τρεῖς παρὰ τέταρτον, 'three all but a quarter,' i. e. 2.45; παρ' ὀλίγον ἐφονεύθη, 'he was all but killed.'

Syntax.

The syntax of Modern Greek is on the whole so like the English that a few remarks will suffice.

On Concord.

With regard to number the rules are the same as in English. With regard to person, the first person takes precedence of the second, and the second of the third, where there is more than one subject of the sentence: ἐγὼ καὶ σὺ ἤλθομεν μαζύ, 'you and I came together;' σὺ καὶ αὐτὸς ἤλθετε μαζύ, 'you and he came together.' With regard to gender the masculine takes precedence of other genders in the case of animate, and the neuter in case of inanimate subjects, e. g. ὁ πατὴρ καὶ ἡ μήτηρ του φαίνονται νέοι, 'his father and mother seem young;' οἱ κῆποι, αἱ κοιλάδες καὶ τὰ δάση εἶνε τὸ ἔαρ χλοερά, 'the gardens, the valleys, and the woods are green in springtime.'

The Article.

The definite article is commonly used with proper names, but frequently left out after prepositions before names of places and countries, as ἡ Ἑλλὰς εἶνε ἐλευθέρα, 'Greece is free,' but πηγαίνω εἰς Ἑλλάδα, 'I go to Greece.' It is also used where we should omit it, with all abstract nouns, as ἡ ἀλήθεια, 'Truth,' ἡ φύσις, 'Nature;' not, however, with prepositions or their equivalent case-endings, e. g. φύσει, κατὰ φύσιν. It is commonly omitted where we should use it, before a substantive which is a predicate, e. g. ἡ Ἑλλὰς εἶνε πατρὶς τῶν Ἑλλήνων, 'Greece is the country of the Greeks.' In other similar cases, however, the usage of the two languages coincides, e. g. ἡ νὺξ ἡμέρα ἔγεινε or ἐγένετο, 'the night became day.'

By means of the article, as in English, adverbs can be used as adjectives, as οἱ τότε ἄνθρωποι, 'the men of that time.' Cf. "the above words."

The article is often used alone, some substantive being understood, as τὸ κατ' ἐμέ, 'as regards me;' τὰ τοῦ κόσμου, 'the affairs of the world;' τὴν σήμερον (ἡμέραν), 'the present (day).'

Infinitives with the article (also the subjunctive with νὰ) are used as substantives not subject to inflexion, e. g. τὸ γράφειν or τὸ νὰ γράφωμεν, 'to write,' 'writing,' genitive τοῦ γράφειν, κ.τ.λ.

If it is desired to place the adjective after the substantive, the article must be repeated, e. g. ὁ ἄνθρωπος ὁ καλὸς or ὁ καλὸς ἄνθρωπος, 'the good man,' not ὁ ἄνθρωπος καλός or καλὸς ὁ ἄνθρωπος, either of which would mean 'the man *is* good.

The article admits of almost any number of words being inserted between it and the substantive, e. g. τὰ κομισθέντα ἐκ τοῦ ζαχαροπλαστείου ἀφθόνως γλυκίσματα, 'the sweetmeats plentifully brought from the confectioner's.' In this respect the construction of Modern Greek closely resembles German.

The article is invariably used with the possessive pronouns, except the substantive is either a predicate, or so indefinite that in English it would require the indefinite article, e. g. ὁ ἰδικός

μου φίλος or ὁ φίλος μου, 'my friend,' but αὐτὸς εἶνε φίλος μου, 'he is my friend,' φίλος μου τὸ εἶπε, 'a friend of mine said it.'

The Cases.

THE ACCUSATIVE.

The use of this case is somewhat more extensive than in English. Many verbs which in English would require a preposition (especially intransitives and passives) are in Greek construed with an accusative, e. g. ἐντρέπομαι ἐμαυτόν, 'I am ashamed of myself,' ἐπιτρέπομαι το πρᾶγμα, 'I am entrusted (with) the matter.'

The accusative is also used to mark time both *at* which and *during* which, though for the former the genitive and dative are also employed, e. g. τὴν νύκτα and νυκτός, 'by night,' τὸ θέρος, 'in summer,' ἔζησεν ἑκατὸν ἔτη, 'he lived a hundred years,' τὴν (also τῇ) ἐπαύριον, 'on the following day (ἡμέραν -ᾳ).

The double accusative is as common as in English, as σᾶς ζητῶ συγγνώμην, 'I ask you (your) pardon.'

The predicative accusative is idiomatic, as ἔλαβε τοῦτο δῶρον, 'he got this as a gift' (also δωρεάν). N.B.—'He got this gift' would be ἔλαβε τοῦτο τὸ δῶρον, as explained above.

Another use of the accusative is what is called in ancient Greek Grammars *par excellence* the Greek accusative, or accusative of respect. It is quite common in colloquial Modern Greek, e. g. ἔπαθε τὰ νεῦρά της, 'she suffered (in) her nerves.'

THE GENITIVE.

The general use of this case is so exactly like the English possessive or its equivalent, objective + 'of,' that we need only remark on its employment with comparatives, e. g. μεγαλήτερος ἐμοῦ (for ἤ or παρὰ ἐγώ), 'greater *than* I.' Cf. Latin ablative and Semitic *min*, 'from.'

In a few cases, "from," rather than "of," would be the natural preposition in English. Παρὰ, followed by the nomina-

tive, is also used for "than." One usage, however, is decidedly peculiar, e. g. *ποτέ μου*, 'never (or ever) in my life,' literally 'my ever;' *μόνος μου*, 'I by myself;' *ἐκτυπήθη μόνος του*, literally 'he was smitten alone of himself,' i. e. he committed suicide, or stabbed himself.

A few verbs which take the genitive where we might expect the objective, are generally easy to translate by words which even in English suggest the genitive relation, and in nearly all these cases the use of the objective is optional, e. g. *ἀπολαύω καλῆς ὑγείας*, 'I am in the enjoyment of good health;' *δράττομαι τῆς εὐκαιρίας*, 'I avail myself of the opportunity.'

THE DATIVE.

This case is rarely used in conversation. The objective either alone or with a preposition, *εἰς*, *πρὸς*, *διὰ*, *κ.τ.λ.*, may be used instead, or in some cases the genitive; but the dative is admissible in verbs of giving, belonging, telling, pleasing, displeasing, fitting, meeting, &c., and after adjectives implying gratitude, ingratitude, plainness, obscurity, indifference, pleasure, pain, likeness, unlikeness, advantage, disadvantage, &c. The dative is also used to express time when (see above), and in a few phrases indicating manner or instrumentality, e. g. *τῷ ὄντι*, 'in very deed,' 'really,' *τίνι τρόπῳ*, 'in what way,' *λόγῳ καὶ ἔργῳ*, 'in word and deed,' *παῤῥησίᾳ*, 'with boldness,' 'openly,' *παντὶ σθένει*, 'with might and main,' *τοῖς ἑκατόν*, 'per cent.,' *πράγματι*, 'in fact,' *μεγάλῃ τῇ φωνῇ*, 'with a loud voice,' literally 'with the voice loud,' *χάριτι Θεοῦ*, 'by the grace of God,' *κ.τ.λ.*

THE VERB.

The only really common tenses of the verb are the present imperfect, past imperfect, aorist, and future (aorist and imperfect). Their meanings are best understood from illustration:—

γράφω, 'I write,' or 'am writing.'

ἔγραφον, 'I was writing,' 'began to write,' 'used to write.'

ἔγραψα, 'I wrote (on a certain occasion).'
θὰ γράφω, 'I will write,' 'practise writing,' 'be an author.'
θὰ γράψω, 'I will write (a letter or a book).'
γράψον (ε), 'write (e. g. this letter).'
γράφε, 'begin to write,' 'be writing,' 'be a writer,' 'choose writing for an occupation.'
μὴ γράψῃς, 'do not write (hereafter).'
μὴ γράφῃς, 'stop writing,' or 'refrain from writing now.'

N.B.—The aorist tense indicative stands also for perfect and pluperfect. In cases where misunderstanding might arise, the compound tenses, ἔχω γράψει, εἶχον γράψει, may be used.

THE SUBJUNCTIVE MOOD, AND USE OF PARTICLES.

The subjunctive mood is used after the conjunctions and particles, θὰ, νὰ, ἵνα, διὰ νὰ, ὅπως, ὅστις, εἰθε νὰ, ἴσως, ἅμα, κ.τ.λ., whenever future time is in view, e. g. ἴσως ἔλθω, 'perhaps I shall come,' ὅταν ἔλθω, 'when I come,' but ὅταν ἦλθον, 'when I came.'

θὰ with the imperfect indicative has a conditional meaning, like the Ancient Greek particle ἄν, e. g. θὰ ἤμην, 'I should be' = classical ἤμην ἄν or ἦν ἄν; but θὰ with the aorist indicative has quite another sense, e. g. θὰ ἔφυγε, 'he *must have* gone away,' 'he has probably gone away.'

πρὶν or πρὶν νὰ is followed by the subjunctive, even when past time is in view, e. g. ἔγραψα πρὶν ἔλθῃ (not ἦλθε), 'I wrote before he came.' This usage is contrary to what one might expect, and deserves to be noted.

νὰ is used with the indicative somewhat like θὰ, e. g. εἴθε νὰ ἤμουν, 'would that I were;' and, on the other hand, with the aorist, λέγεις νὰ ἔβρεξε, 'should you say that it had rained?'

THE PARTICIPLE.

The only usage of the participle which differs materially from the English is its frequent combination with the definite article,

where we should use the verb with the demonstrative followed by the relative pronoun, e. g. οἱ πράξαντες, 'those who did,' τὰ πραχθέντα, 'the (things) done,' ὁ ἐρχόμενος, 'the comer,' 'he that comes,' &c.

The participle alone is frequently used where we should employ a preposition with the participle or gerundive in *-ing*, or some equivalent construction, e. g. προγευματίζων διαβάζει, 'he reads (while) breakfasting,' or 'at breakfast;' ἰδὼν ἀνέκραξε, 'he exclaimed (on) seeing;' καταναλίσκει παίζων τὸν χρόνον, 'he wastes his time (in) playing; φαίνεται λησμονήσας, 'he seems to have (having) forgotten.' When the subject of the participle is not that of the sentence, the former is put in the so-called absolute genitive, e. g. φθάσαντος αὐτοῦ ἔφυγον, 'on his arrival I left.'

The Negative Particles.

δὲν is used with indicatives, e. g. δὲν ἦλθε, 'he came not.'

οὐχὶ, ὄχι, with nouns, adjectives, and participles used adjectivally, e. g. ὄχι αὐτός! 'not he!' ὄχι ὡς ἡττηθεὶς ἀλλὰ ὡς νικήσας, 'not as worsted, but as having conquered.'

μὴ with subjunctives and participles, as μὴ νομίσῃς, 'that you may not think;' μὴ δυνάμενος, 'not being able.'

ὄχι, οὐχί, also = 'No!' in answer to a question.

Interrogation.

A question may be indicated in speaking by the simple tone of the voice, and requires no change in the order of the words. In writing, the sign (; = ?) is always placed at the end. Besides this, the following interrogatory particles are in use:—

(*a*) ἆρά γε, where it is uncertain whether the answer "Yes" or "No" is expected, as ἆρά γέ με ἐνθυμεῖται ἔτι; 'Does he yet remember me?' (perhaps "Yes," perhaps "No").

(*b*) μήπως, where the answer "No" is half expected, as μήπως μὲ γνωρίζεις; 'Do you (really) know me?'

(*c*) When the answer "No" is confidently expected, the

particles τοίγαρ or τοιγαροῦν, also μηγαρή (μὴ γὰρ ἦ), are sometimes used, e. g. τοίγαρ τἄσπρο των πληγόνει; 'Surely their white hue does not wound?'

Indirect Questions.

In these the same interrogatory pronouns and particles are used as in the direct questions, the indicative mood is kept, except after μήπως (μὴ), which is followed where fear or doubt is expressed by the subjunctive. As a rule, if the first or principal clause of the sentence is in the past tense, the dependent clause is also in the past, but the present is sometimes retained, e. g. μὲ ἐρωτᾷ πόθεν ἔρχομαι, 'He asked me whence I came;' μὲ ἠρώτησε πόθεν ἠρχόμην (also ἔρχομαι), 'He asked me whence I came;' πρόσεχε μήπως πέσῃς, 'Take heed, lest you fall;' ἐρωτῶ ἂν ἤκουσας περὶ τούτου, 'I ask whether you have heard of this.'

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